



The Catholic School Journal



A Monthly Magazine of Educational Topics and School Methods

For the Grades, High School and College.

24th. Year of Publication.

THE CATHOLIC EDUCATIONAL ASSOCIATION CONVENTION AT MILWAUKEE

NEXT month (June 23-26) the Catholic Educational Association of America will hold its annual convention in Milwaukee. We cannot think of a more appropriate way of introducing this excellent organization to the Catholics of our Archdiocese than by a word on the principles of Catholic Education and on the work of the Association.

These principles have been clearly set forth by the American Hierarchy in its pastoral letter of Sept. 26th, 1919. The Bishops say: "We judge it opportune to restate the principles which serve as the basis of Catholic Education.

First: The right of the child to receive education and the correlative duty of providing it, are established on the fact that man has a soul created by God and endowed with capacities which need to be developed for the good of the individual and the good of society. In its highest meaning therefore, education is a cooperation by human agencies with the Creator for the attainment of His purpose in regard to the individual who is to be educated, and in regard to the social order of which he is a member. Neither self-realization alone nor social service alone is the end of education, but rather these two in accordance with God's design, which gives to each of them its proportionate value.

Second: Since the child is endowed with physical, intellectual and moral capacities, all these must be developed harmoniously. An education that quickens the intelligence and enriches the mind, but fails to develop the will and direct it to the practice of virtue, may produce scholars, but it cannot produce good men.

Third: Since the duties we owe our Creator take precedence of all other duties, moral training must accord the first place to religion, that is, to the knowledge of God and His law, and must cultivate a spirit of obedience to His commands. The performance of religious duties ensures the fulfilment of other obligations.

Fourth: Moral and religious training is most efficacious when it is joined with instruction in other kinds of knowledge. It should so permeate these that its influence will be felt in every circumstance of life, and be strengthened as the mind advances to a fuller acquaintance with nature and with the realities of human existence.

Fifth: An education that unites intellectual, moral and religious elements, is the best training for citizenship. It inculcates a sense of responsibility, a respect for authority, and a consideration for the rights of others, which are the necessary foundations of civic virtue—more necessary where, as in a democracy, the citizen, enjoying a larger freedom, has a greater obligation to govern himself. We are convinced that, as religion and morality are essential to right living and to the public welfare, both should be included in the work of education."

Regarding the ways and means of effecting and promoting the Catholic Education of her children and young people, the Bishops say in their pastoral: "The Church in our country is obliged, for the sake of principle, to maintain a system of education distinct and separate from other systems. It is supported by the voluntary contributions of Catholics who, at the same time, contribute as required by law to the maintenance of the public schools. It engages in the service of education a body of teachers who consecrate their lives to this high calling; and it prepares, without expense to the State, a considerable number of Americans to live worthily as citizens of the Republic."

The Catholics of the United States maintain at present 218 colleges for boys, 716 academies for girls, 6,388 parish schools with nearly two million children, 316 orphan asylums with nearly fifty thousand orphans. To all this must be added our 105 clerical seminaries and about twenty Catholic universities in order to get a full survey of the wide expanse of Catholic Education actually in occupation in our land.

Every intelligent person can easily understand that in this great and wonderful system of elementary and higher education the two conditions most necessary towards attaining the highest efficiency are uniformity and correct pedagogical methods.

To maintain and perfect these conditions in all educational institutions of the Church in the United States is the aim and work of the Catholic Educational Association. Every phase of educational work from the university to the smallest parish school, embracing moreover the schools for the blind, the deaf-mutes, and the feeble minded, is reached by the efforts of this Association. By its strong and wholesome influence emanating from the concentrated thoughts and minds of our foremost Catholic educators, it has thus become in the twenty years of its existence the greatest benefactor of Catholic Education in America.

Hence we extend to the Catholic Educational Association a hearty welcome to Milwaukee.

May 9th, 1924.

+ S. G. MESSMER, Archbishop.

Published monthly, September to June inclusive.

Annual Subscription: \$2.00 per year in advance.

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IN THIS ISSUE:

The Catholic Summer Institutes and Our Sisterhoods.
Achieving the Proper Emotional Tone in the Class Room.
Elocution in Colleges.
High School Physics.

THE CATECHIST and THE CATSECHUMEN

A Manual of Religion for Teacher and for Private Instruction

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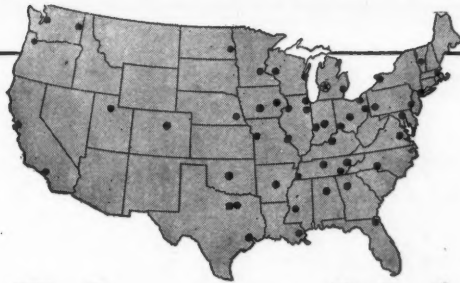
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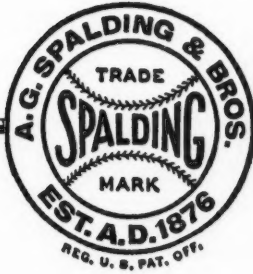
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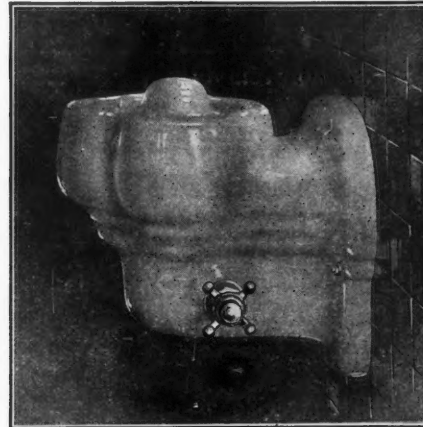
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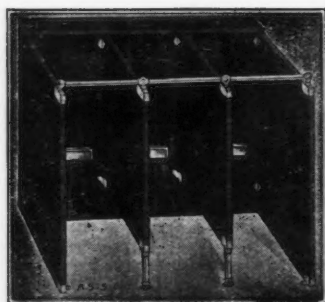
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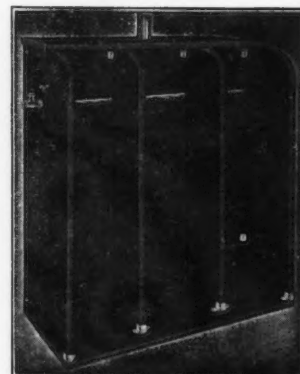
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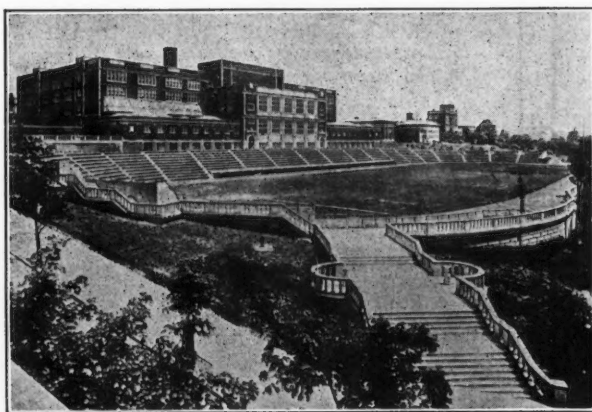
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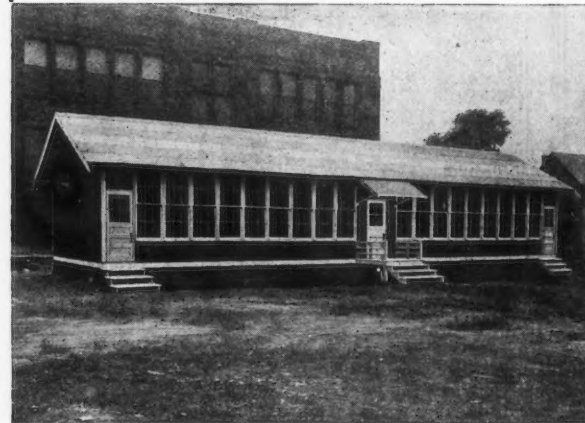
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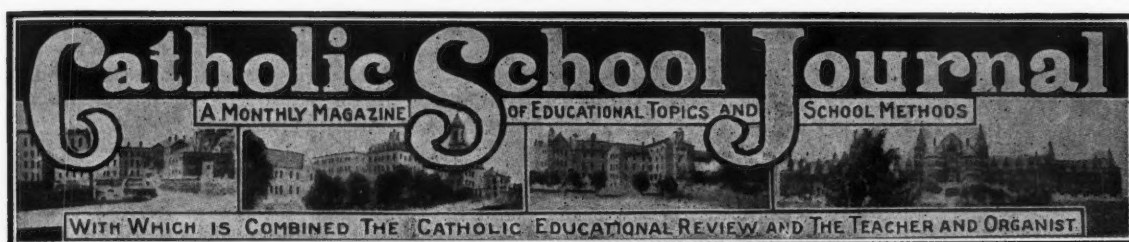
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MAYTIME. Sin, depravity, misguided zeal—these and ever so many unwholesome and un-beautiful things exist in the world; but let us fling elsewhere today our minds and our hearts.

This is the month of May. The sky is mellow and the earth is fair, and a new pulse of hope beats even in the mundane marts of men. Scholars smile with unaccustomed softness as they lift their weary eyes from their absorbing tasks, and men habitually sullen and scowling drink happiness in the melody of Master Skylark. This is the month of May.

O Mother Church, Catholic and Apostolic! Were we to lose faith in all your supernal prerogatives, I verily believe that still we should cling to you because you are so gracious and tactful a poet. Who, save you, could possibly glean the superb inspiration to dedicate the virgin month to the Virgin Mother, to weave of May's surpassing blooms a coronal for Mary! Who, save you, could sweetly create in our childhood minds the association of the Blessed Virgin's spangled altar with the sights and odors of May!

In May we always think Chateaubriand was right, after all.

LET YOUR WORKS SHINE. Do you know that in the city of Los Angeles, California, the largest city west of Chicago, it is impossible to purchase a copy of many of the well known Catholic monthly periodicals. In the shade of Saint Vibiana's Cathedral there is a store selling church goods and some Catholic books; but it doesn't keep the leading popular American Catholic magazines.

That state of affairs is typical of several large cities and ever so many small ones. On the ferryboats plying across San Francisco bay, used by thousands upon thousands of passengers daily, you can walk up to the newstand and purchase any of the standard secular magazines; you can purchase a Methodist publication or a New Thought organ or the Christian Science daily. But you cannot purchase a single national Catholic periodical; you will ask in vain for any particular one.

Isn't that sort of thing rather like hiding our light under a bushel? And isn't it about time that our magazine managers awake to the fact that to market a publication is just as important a work as to edit it?

These things are said here because they vitally concern our teachers and our schools. We are training Catholic men and women, and it is in our interest and in theirs that representative Catholic literature should be readily accessible.



Current Educational Notes

By "Leslie Stanton" (A Religious Teacher)

THE CATHOLIC BOOK FAIR. Chicago deserves to have her Cardinal. The city by the lake has time and again demonstrated a live and practical Catholicism, but perhaps never more significantly than by her Catholic Book Fair held in mid-Lent this year. The fair was really an exhibit of Catholic literature. Visitors were not pestered to make purchases, but they were graphically and convincingly shown that there are such things as Catholic books and Catholic plays and Catholic periodicals.

Behind the Catholic Book Fair was a group of intelligent and enthusiastic workers—as usual, mostly women. The animating spirit of the project was Miss Mary Cecilia Young, a lady who has been an assiduous and successful worker in the cause of Catholic art, drama and literature.

The Catholic Book Fair idea should prove suggestive to our schools and our teachers both east and west of Chicago. The idea is intrinsically educational and makes in a most practical way for the solidarity of Catholic life and thought. All over the country we need a couple of hundred sane enthusiasts like Miss Young.

WASTEFUL AND RIDICULOUS EXCESS. Surely it is seasonable to say a word of protest against the custom of bringing out elaborate and expensive annuals, year books and commencement numbers of school papers. The thing has reached such proportions as to constitute a scandal and an abuse. It would have but passing vogue if so many of us did not tread so complacently in the calf path of fashion.

A convent year book—typical, alas, of so many alleged student publications—is now before me. The cover is leather, tooled and decorated—but not by the convent girls. The paper is high grade and the printing exquisite. There are illustrations galore—a few of them reproductions of students' drawings, but most of them derived from photographs—ever so many photographs—of the senior class and the basketball team and the school choral society. There is a silly "class prophecy" and a sillier "class directory", some news notes pertaining to more or less distinguished visitors, a page of invalid humor based on local conditions, and several pages of self-confessed "literary" material, some of which was patently never written by any school-girl on God's green earth, and some practically copied from an article which appeared two years ago in a magazine of national prominence.

Such has become the annual, the year book, the commencement number; and I for one should like to know wherein lies its educational value. I know backwards the replies of its defenders; but I still maintain that the thing is not worth either the fuss of preparation or the ten dollars or whatever it is one must pay for the privilege of possessing a copy. Most of our Catholic schools avoid the crass vulgarity that so often dominates the annual offerings of secular institutions; but many of our own seem quite blind to the more subtle and adroit vulgarity of competitive display. Superiors might well reveal their superiority in this respect.

To give our graduates a souvenir of their convent days is admirable, to gather into appropriate form the literary and artistic work of our students is praiseworthy in the extreme; but the typical year book accomplishes neither object. If it is a souvenir of anything, it is of vulgarity and pretense; and about the only work the students do for it is posing for photographs and pestering tradespeople for advertisements.

ANOTHER GENTLE ART. We are teachers; but it might be well for us to absorb the conviction that we don't need to be teaching everybody and all the time. And while we are at it we might furthermore reflect that certain professional habits, however right and salutary in the classroom, are decidedly bad form elsewhere.

As teachers, for instance, we all ask questions. We have to; it is part of our work. We must even ask intimate and personal questions. And of course we must ask questions that are frank and direct probes of our pupils' knowledge or lack of it. Questions in class are more necessary than blackboards.

But in well ordered society neither blackboards nor questions are much in evidence outside of school—a fact which some excellent teachers often forget. Which reminds us of a story.

A nice little English clergyman, a man whose pen name is familiar to discriminating devotees of fiction, was visiting in this country a few years ago. His hosts meant to be entertaining; but so very many of their utterances were interrogatory in form that the exasperated quest finally exclaimed:

"Really! Is asking impertinent questions the approved manner of making conversation in America?"

Asking questions, out of school as well as in school, seems to be the only way of making conversation that some teachers know. It is rather a pity, because really cultured persons are very loath to employ the note of interrogation. In social intercourse the question habit indicates either an idle and indelicate curiosity or else the assumption of unwarranted superiority.

For nearly all persons in authority are obliged in their official capacity to ask questions. And nearly all persons in authority—policemen and potentates, priests and presidents—are tempted to carry the dangerous habit over into their unofficial moments.

Of course, conversation bereft of queries might be difficult; but when a question is fired let it be the sort of question that either means little or nothing,

or else that can be answered without embarrassment.

I think Cardinal Newman's almost definition of a gentleman applies admirably to the Gentle Art of not Asking Painful Questions.

BEAUTIFYING THE HOUSE. Venice is the despair of artists, the treasure trove of antiquaries, the unmeasured delight of seekers after beauty. And not by accident. Really typical of great periods in the history of the city is the fact that in the glorious thirteenth century there was a law in force that every Venetian merchant faring forth across the seas should bring back some bit of painting or sculpture, some delicately carved piece of wood work or some rare ornament of ivory or jade, to adorn the great basilica of St. Mark's.

We who live the life of the spirit, who seek, oft times afar, the fruits of spiritual and intellectual experience, are bound to observe a like law, a law once imperative and gracious. Our basilica, already builded, is our teaching vocation; and in virtue of that unwritten law it is our duty to adorn and embellish and beautify our classroom work with ideas and comparisons, with illustrations and inspirations, gleaned from our voyage in the shoreless seas of thought, from our journeyings in the kingdoms of the mind. So shall our work grow more and more fascinating and fruitful as the years glide by; and in the end we shall have achieved a masterpiece at once impalpable and imperishable.

PREPARING FOR THE CONVENTIONS. The summer institutes are coming and with them will come discussions of various problems connected with teaching and school management. One effective and pleasant way of preparing for the annual feasts of pedagogical wisdom is to jot down on cards of convenient size ideas that may occur to us concerning matters likely to be discussed at the conventions. Today you may think of some device in the teaching of geography; opportunity is not yours to try the idea in actual practice, and accordingly you are prone to dismiss it. But don't. Jotted down on a card, that idea will remain with you, even after the storm and stress of the commencement season, and at the institute it may be the germ of a paper or of a five-minute talk that will enlighten some teacher on the lookout for just some such device. A card index never can take the place of brains, but a card index has a field of utility which most of us cannot safely ignore.

NATURAL PLAY. Just now there is a wave of reform sweeping over the school playgrounds of the country, and it is to be feared that some of our children are going to be drowned. The tendency to carry an excess of system into the children's play hour is most uneducational. Systematize play and you destroy it. The spirit of play consists in a happy ignoring of any very rigid system, a delightful disregard for all but essential rules. As a rule, the children know more about playing than their teachers do. Gymnasium work and military drill have their uses; but they are not play, and it is well for us to remember the simple but pregnant fact.

A Retrospect of Religious Life?

By Brother Leo, F. S. C., L. H. D.



Brother Leo, F. S. C.

Eulogists at commencements, jubilees and other occasions sacred to gratulations often wax truly eloquent in pointing out the numerous excellences of our schools and expatiating on the high ideals and constructive labors of our teaching institutes. "The devoted Sisters" and "the good Brothers" are be-lauded to an extent that sometimes makes the best and most devoted of them frankly embarrassed and moves them to repeat the deeply human prayer of the divinely inspired Psalmist, "Not unto us, O Lord, not unto us, but to Thy Name give glory". Yet even the most modest of us know, if we have eyes wherewith to see and brains wherewith to reflect, that such ecomiums are in great measure justified. It is true that our schools are doing a tremendously important work. It is true that, all things considered, they are doing it pretty well. It is true that our teaching congregations have noble traditions and that our individual teachers—men and women who have vowed themselves through high motives to a life of intense specialization—must, at least at some time or other—have achieved the mood of the heroic. After all, truth is truth.

But the eulogistic truth is rarely the whole truth, and it is well for us now and then to look at our professional work and our lives as teachers precisely as during retreats we look at our spiritual work and our lives as religious. We are not one hundred per cent perfect. As groups and as individuals we have shortcomings and deficiencies; and one widespread weakness in our professional and personal relations I venture to indicate today by saying that when it comes to lubricating the machine of life many of us are too sparing of oil.

Courtesy is the oil of social relations; and real courtesy, which might be described as making things easy and pleasant for other people, is a virtue not invariably held in practical esteem. Our lives and our work are determined by rule; and though, of course, we recognize the fact as salutary, we must not close our eyes to the disadvantages which almost necessarily accompany good things. In this case the disadvantage lies here: Either we are disposed to ignore courtesy in the interests of what we conceive to be regularity, or else we make of courtesy itself—which is nothing if not spontaneous—a matter of rigid rule and implacable precept.

By way of illustration: A religious, a stranger in a city, accepted the hospitality of a local community. On his first morning—he had arrived after dark the day before—he was exploring the corridor

in an attempt to locate the chapel, when he saw a saintly-looking old priest approaching. The guest respectfully saluted and made his inquiry; and the old priest, after one annoyed glance, which showed conclusively that at any rate he wasn't deaf, proceeded on his saintly way without a word of either explanation or apology.

That, to be sure, is a rather extreme instance, but extreme instances make capital illustrations. The incident somehow came to the ears of the superior of the house, who smiled indulgently and remarked in edified tones, "Ah, yes, dear Father Soandso is such a man of rule!" Which explained everything—or nothing! The presumption is that dear Father Soandso had so filled his mind with the consoling truth, "there is a time for silence", that there was no room for rumination of another truth, "there is a time to speak".

Again: Two rather prominent gentlemen, one of whom was fat and scant of breath and had a rheumatic leg, paid a visit of civility at a convent school. They were confided to the care of a solicitous Sister, who proceeded to show them about the institution. She chanced to be one of those ladies—lamentably rare even in convents nowadays—who show the mind's construction in the face. And her face showed a struggle—a struggle between innate kindness and rule—of thumb courtesy. She perceived that one of the guests was not addicted to walking and that climbing stairs must be to him as one of the tortures inflicted on the early martyrs. But—and this was a momentous but—ALL important visitors were shown about the institution! * * * Well, much to the discomfiture of the portly dignitary, rule-of-thumb courtesy triumphed. The visitors made the grand tour; they saw the chapel and the music rooms, the auditorium and the gymnasium, the conservatory and the garden shrines, the household arts display and the view from the roof. (The stout gentleman with the rheumatic leg will never, never forget that view from the roof!) And having refreshed the guests with the customary convent lemonade, the conscientious Sister ushered them out, her plastic countenance alight with the thought that she had not allowed womanly kindness or even Christian charity to interfere with the rules of hospitality. For ALL important visitors were shown about the institution.

One part of our institutional machinery that hardly ever suffers from a plethora of oil is the telephone. Perhaps I am unduly sensitive, but the tones in which my infrequent phone calls have been answered seemed to say—no matter what the words were—"Who are you, anyway, and what on earth do you mean by calling ME to the phone?" The convent response is invariably polite in form, but often excessively chilling in intonation—"ice cream on a knife", is how one of the younger generation

described it. But telephone conditions in communities of men are sometimes deplorable. Often not even the forms of courtesy are observed. "I can't find him"—click! It is apparently a popular delusion that anybody around the house who is good for nothing else can be utilized as combination porter and telephone operator. The result is that we have porters who grudgingly let you in and then forget all about you, and telephone operators who, judging by their manner of speech, regard themselves as personally affronted whenever the bell rings.

Recently I chanced to fall into conversation with train acquaintance who turned out to be the manager of a group of hotels. He spoke interestingly of his work.

"The hardest thing about the hotel business," he said, "is to supply satisfactory telephone service. When an operator comes to us we have to teach her—if she is teachable at all. We have to teach her to concentrate on her work, to keep her temper always and to put civility and a sense of personal interest into her way of answering calls. We have to teach her that if a guest wants to get Prospect 407, it's her business to see that he gets it, to notify him if the line is busy, to assure him—and to make good the assurance—that she'll establish the connection just as soon as she can. Yes, sir, good 'phone service is the biggest worry I have."

That hotel man said one or two other things pertinent to the topic of social lubrication.

"Suppose," he said, "that you're a guest at one of our hotels, and you haven't slept well and you get up with a grouch. As you step into the elevator, the boy says cheerfully, 'Good morning, sir!' You go up to the desk in the lobby and the clerk sees you coming, and bids you good-morning and hands you your mail. You make for the dining room, and there the captain gives you a hearty personal greeting, and you get more cheery good-mornings from the waiter that serves you and the girl at the cashier's desk. Now, I ask, where is your grouch? They're all little things, you may say, but they count."

Verily are the children of this world wiser in their generation than the children of light. I vastly fear that if a visitor to one of our institutions were afflicted with a "grouch", he would wait long for its removal by first impressions. And yet, were we but truly possessed of what we call the spirit of our state, were we really imbued with the virtue of brotherly love, were we alive to the educational possibilities of even the most casual intercourse among ourselves and with outsiders, how completely and how soulfully would our every word and gesture reveal the fair flower of courtesy!

Yes, Cardinal Newman was right, the gentleman never inflicts pain. And he never inflicts pain because, even in little things, he is unselfish; because, even in little things, he seeks to make all circumstances and conditions easy and pleasant for others. The crux of the matter is that it is much more difficult to be unselfish in little things than in things of greater magnitude. In the big things of life, the heroic things, the eternal things, we are not unselfish; we would gladly lay down our lives to secure

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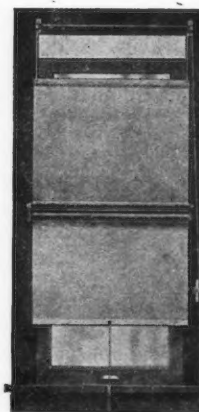
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Elocution in Colleges

By Brother Gabriel, F. S. C., B. A., M. Sc.

During the last decade there has been a decided revival in amateur theatricals. Many parishes, community centres and even colleges have their dramatic clubs or elocution classes. The number is every day increasing, and the movement, unlike others of its kind, seems to be assuming foundations which will lead to permanence. Indeed, so excellent is the work being done by these lovers of art for art's sake, that the public is rapidly losing that old-fashioned distaste for the appellation, "amateur", and is beginning to show its interest in a most practical way.

There is evidence, however, of a certain weakness, one which "takes from the achievement, though performed at height, the very pith and marrow", and this seems to be the lack of training in the fundamental principles of elocution. A few suggestions, pertinent to the subject, may therefore, be of some assistance to enthusiastic sponsors of amateur dramatics of a higher calibre.

The Aim in Elocution.

In the counsel which Hamlet gives to the players, Shakespeare has crystallized all that need be said concerning the art of elocution. We can do nothing better than quote his words in this connection:

"Speak the speech, I pray you, as I pronounced it to you, trippingly on the tongue; but if you mouth it, as many of your players do, I had as lief the town-crier spoke my lines. Nor do not saw the air too much with your hand, thus, but use all gently; for in the very torrent, tempest and, I may say, the whirlwind of passion, you must acquire and beget a temperance that may give it smoothness. O, it offends me to the soul to hear a robustious periwig-pated fellow tear a passion to tatters, to very rags, to split the ears of the groundlings, who for the most part are capable of nothing but inexplicable dumb-shows and noise.

"Be not too tame neither, but let your own discretion be your tutor; suit the action to the word, the word to the action; with this special observance that you o'erstep not the modesty of nature: for anything so overdone is from the purpose of playing, whose end, both at first and now, was and is, to hold, as 'twere, the mirror up to nature; to show virtue her own feature, scorn her own image, and the very age and body of the time its form and pressure. Now this overdone, or come tardy off, though it make the unskillful laugh, cannot but make the judicious grieve; the censure of the which one must in your allowance o'erweigh a whole theatre of others. O, there be players that I have seen play, and heard others praise, and that highly, not to speak it profanely, that, neither having the accent of Christians nor the gait of Christian, pagan, nor man, have so strutted and belloyed that I have thought some of nature's journeymen had made men and not made them well, they imitated humanity so abominably."

The keynote of success seems to be in the ability of the player, and hence the elocutionist, "to hold, as 'twere, the mirror up to nature". It is as though the great master would have us live the part we are endeavoring to impersonate, to feel as he felt, and act accordingly. We must, for the time, forget that we are so-and-so and be somebody else—the character we mean to portray. Until this stage is reached, our work, though finished in outward forms, is still lacking in the vital part—the soul.

Some will object that such perfection is impossible with college talent. We must not forget, however, that there are degrees of excellence, that it

is not necessary to reach the highest round on the ladder to be considered successful—elocution is not for the privileged few, it is the right of all who strive with earnest effort. Though difficult to acquire, this "natural touch" is nevertheless the aim and not altogether unattainable. Young children, not being so self-conscious, take to it readily. As they develop and imagination waxes stronger, it is surprising to what degree of perfection they can reach. Indeed, much of the popularity of the juvenile actors of our day is due to the fact that their directors have acted upon this theory.

Some General Directions.

As a skilled mechanic may be hampered by improper tools, so, natural talent, without an adequate knowledge of at least the fundamental or structural principles of elocution, may meet with disaster. Accordingly, the following outline of rules—simplified to the minimum to meet the needs of the college student—have been added. Let it be understood, however, that such rules are meant as a means but never as an end.

For convenience, we shall divide the discussion into four topics: Breathing, Articulation, Gesture and Expression.

I. Breathing.

Proper breathing is a consideration of great importance. Unless the lungs—sometimes compared to a bellows—are kept well filled, it is impossible to get force or evenness of tone. Inhalation may be made through both mouth and nostrils, and every opportunity should be availed of in order to keep the lungs well replenished.

Two faults must be scrupulously avoided—letting the supply become exhausted and making a noise in breathing. The former can be remedied by an intelligent use of grouping, profiting by each pause to take in a fresh supply of air; the latter, by raising the chest and by allowing the stream of air to enter through the mouth as well as through the nostrils.

The following will be found very beneficial as an exercise for improving the breathing. Standing erect, the hands placed on the lungs, inhale through the nostrils while counting six. Hold the breath for six counts and then force the air out slowly with the lips shaped for whistling. Repeat this exercise six times.

II. Articulation.

"Speak the speech, I pray you, as I pronounced it to you, trippingly on the tongue; but if you mouth it, as many of your players do, I had as lief the town-crier spoke my lines."

Unless we are understood by the audience our efforts will avail but little. No deal of shouting will accomplish this effect, the secret lies in giving to each word, even to each syllable, its true value. Most of the failures in this connection are due to careless habits such as dropping the final consonant, running two words together and giving improper sounds to the vowels. The only remedy is painstaking perseverance but the result is well worth the effort. Incessant checking up on the part of the instructor will serve as an excellent external impetus.

A useful exercise, in point, is to recite the vowel sounds, at the same time holding the teeth apart with the first two fingers. This should be continued until the sounds are distinct and the fingers no longer necessary.

If the voice is focused toward the front of the mouth instead of further back in the throat, both the clearness and carrying power will be improved. This method has an additional advantage; namely, that the throat does not tire so easily. The mouth should be well opened in order that the flow of sounds may in no way be hampered. This is what Shakespeare intended when, by the lips of Hamlet, he admonished the players not to "mouth" his speech.

Examples illustrative of the above principles are listed, without number, in books of expression. We therefore think that it would be defeating our purpose to reprint them here, and refer the reader to such works as Bell's "Standard Elocutionist".

III. Gesture.

"Do not saw the air too much with your hand, thus, but use all gently. Suit the action to the word, the word to the action; with this special observance, that you o'erstep not the modesty of nature."

Gestures are intended to help interpret the spoken word, but never for their own sake. In other words, a gesture which does not help to convey the meaning of the text is useless, and therefore misplaced. The poetry of muscular movement more properly belongs to the sphere of terpsichorean art.

The discussion on gesture will comprise the following aspects: Position, Grace, Co-ordination and Expressiveness.

(1) **Position.** The body assumes the most pleasing posture possible when held erect but turned slightly to the left. The head is turned to face directly forward, the neck upright and the chin horizontal—all this, however, without any show of stiffness. The shoulders are kept level, the right shoulder in advance of the left to harmonize with the general position of the body. The arms hang freely from the shoulders with the palms of the hands turned inward so that the hands are not in evidence. The left foot is turned out at an angle of about sixty degrees; the right, slightly inclined outward, about four inches in advance of the left and in such a position that the heel hides the heel of the left foot. The weight of the body is supported on the left leg which is kept straight, the other leg may be slightly bent.

This is known as the starting position and is varied to harmonize with the gestures. It is used for simple narrative or when no gesture is being employed.

When seated the parts of the body assume much the same position. The chair should be slightly at an angle towards the left, the body well back in the chair, the feet flat on the floor with the right foot somewhat in advance. The hands may be placed, one on the knee and one on the arm of the chair, but care should be taken to avoid monotony in their positions.

(2) **Grace.** There should be nothing stiff about the gestures. On the contrary, all movements should be sweeping, spontaneous and natural. The centre of movement is the shoulders, never the el-

bow. Each arm may move in a half-circle either vertically or horizontally. The right arm is used to designate locations on the right of the speaker, and the left arm for objects on the left. We are never allowed to point across the body.

The hands should fall back a little on the wrist, and be partly closed. The first finger should be only slightly bent. Each succeeding finger should be curved a little more than the preceding one so that the little finger may be bent about half way. This formation gives the hand its most graceful appearance.

When the arm is employed in making a gesture the hand should hang from the wrist until the movement is completed. Then, coincident with the "vocal accent", the hand should be brought smartly into position. This latter movement adds force and beauty to the gesture.

Lack of control and stiffness make the gestures awkward. The following exercises tend to remedy these defects:

(a) **The shoulders.** Extend the arms at full length. Relax the muscles and let the arms drop to the sides. If this is done correctly the arms should rebound from the body as though lifeless.

Another method is to let the arms lie relaxed at the sides, and then cause them to swing by twisting the body vigorously.

(b) **The arms.** Standing with the right arm raised forward describe figure eights. At the same time, gradually lower the arm to the side. Repeat the exercise with the left arm.

(c) **The wrist.** Extend the arm at full length, with the palms turned downward. Shake the hands up and down briskly until a numb feeling results.

A variation of this exercise is to grasp the opposite wrist with either hand and shake the hand vigorously.

(d) **The fingers.** Stretch the arms forward with the palms of the hand down. Swing the arms to the sides and back again, keeping them in the horizontal plane. At the same time maintain a wavy motion with the fingers.

3. **Co-ordination.** The body should always preserve perfect balance; the new position should be as restful as the first. Thus, for every gesture of the arms there is a corresponding movement of the other parts of the body. This harmony of movements is sometimes called co-ordination.

When the right arm is in a forward position, the right foot is advanced and receives the weight of the body, the left heel is raised, the left knee slightly bent and the left hand falls back a little from the body to give the appearance of balance—all this, however, without being mechanical or affected, but as the natural consequence of the change in position. These secondary movements should never attract any attention in themselves.

The head should turn momentarily in the direction of the gesture, in order to bring the attention of the audience to the movement, and hence to the imaginary object or location. It is a mistake to keep the eyes fixed on the gesture. The speaker should always remember that it is through his eyes that he wins and holds the attention, interest and sympathy of his audience.

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The Catholic Summer Institutes and Our Sisterhoods

By Sister M. Agnes, J. M.

The purpose of the summer institutes opened by various higher schools is to enable ambitious persons to make use of the long summer vacation for their intellectual improvement. Most of the summer school students, however, have a more definite aim. They wish to acquire in this way the academic standing which they know to be necessary or desirable for their vocation. To accommodate these numerous students the summer schools have so arranged their courses as to cover the matter which is usually offered by colleges. Only part of this matter is treated in the lectures, the rest is to be mastered by home study. Examinations decide whether the student has assimilated the subject of each course satisfactorily.

It is beyond question that the summer sessions of our Catholic institutions have proved an immense boon to the teaching sisterhoods. The laws of many states and the rules laid down by the great associations of high schools and colleges have, often rather suddenly, raised the conditions under which teachers shall be allowed to teach in institutions which claim the privilege of giving or preparing for academic degrees. Had there not been the Catholic summer schools, many religious communities would have been obliged to withdraw the number of their teachers from the class room to enable them to obtain the necessary degrees by the work of the regular school years. This would have greatly weakened their teaching staffs, at least for a number of years, and would have forced the religious schools to run for a time on a legal status inferior to that of the secular schools.

The objection has been raised that the life outside of the community would weaken the religious spirit. It may be granted that this apprehension is not entirely without foundation. But whether the danger exists at all, will greatly depend on the character of those who are given the privilege of studying at a summer institute. With a little care they will preserve in themselves that spirit which loves community life with its unobtrusive virtues, and the sweet routine of the exercises of piety above anything the world is able to offer. Besides, many sisterhoods who send larger numbers of theirs to the summer schools have succeeded in renting quarters in which the student sisters can lead a true community life and carry on their accustomed domestic practices just as at home, though the purpose of their stay at the institute may make some modifications necessary. Generally speaking it is probably quite safe to say that a sister who does her duty during the summer session will return to her home convent without having lost a little of her humility, submissiveness, and spirit of recollection. On the contrary, many if not all of them will think that never in their lives did they practice so much self-abnegation, genuine prayer, and all-around virtue as in those trying weeks of the summer school.

This leads to another consideration. Sisters who

are not willing to study hard, should there be any, ought not to go to the summer school. They will not derive the advantage that is expected of them, and they will almost infallibly suffer damage to their spiritual life. But those who are willing to do their duty fully are exactly the ones that have been hard workers during the school year, and have just finished ten months of exertion and fatigue. Will it not be ruinous to their health if they sacrifice their well deserved, nay badly needed, vacation? This indeed is a serious objection against the summer institutes, and in my opinion a much more serious one than the apprehension lest their spiritual life may take harm. However, experience seems to show that God's Providence watches over the bodily welfare of those generous souls who thus practically add another two months to their year's work. Happily, the sisters who are sent to the summer schools are in their best years, and youth can stand an amount of exertion which would break down those more advanced in years. In view of the great purpose, namely the necessity or desirability of having a large number of teachers with academic degrees, this risk may safely be taken. And are not thousands of secular teachers taking the same risk for motives very creditable to them, though not in any way so noble as those animating the religious?

The time is passed I hope when superiors anxiously asked themselves and others, "Will not that inroad of worldly learning into our houses destroy the good, old, true religious spirit? Will not the new generation be vastly different from those heroic sisters who founded our establishments? Does not St. Paul say that knowledge puffeth up?" There will be no difference except in appearance. The pioneer sisters were the right workers for their times; the new sisters are the right one for theirs. The same great supernatural motives prompted and prompt both, and the same devotion to their well tried rules unites all firmly to their Order. Should there be any difference in these two points, the fault will not lie with the studies, which must now be more extensive and intensive, but elsewhere. St. Paul indeed warns us that knowledge puffeth up, but he speaks of the knowledge which is without the charity for God and men. There is in reality no opposition between any kind of secular knowledge and the highest degree of sanctity. Ignorance at any rate is no virtue. It is a positive blessing for a community if it possess a goodly number of well educated members, and these will be the less conspicuous the greater their number. I cannot think that those who have received academic degrees are small and conceited enough to look down with a sort of contempt upon any of those who have not, especially if the latter are their elders, and perhaps their betters when it comes to actual teaching. There is indeed no reason whatsoever, why our nuns as a class should not be genuinely educated women. Have we not the example of so many great religious women of

the Middle Ages, who combined great secular knowledge with sublime sanctity?

To return to the summer institutes, it is evident that, although they are of so great usefulness in our present educational situation, they cannot be looked upon as the ideal. No doubt every religious congregation is endeavoring to have its own schools will equipped with recognized teachers and endowed with the power of giving academic degrees, so that eventually all its members can receive their full academic training within their domestic institutions. Or they try to locate in the immediate neighborhood of some other Catholic seat of learning and have their members enjoy its educational facilities without obliging them to live for a time outside of their convents. The ordinary school year, too, is the natural way to acquire both knowledge and academic degrees, the way that is less apt to overtax either nerves or health, and that after all leads to a better mastering of the branches which form the object of undergraduate and graduate studies. It cannot be denied, that summer school methods include a more than desirable amount of what may be called MERE cramming, an operation not by far so conspicuous in the regular scholastic year.

The present writer thinks that this movement for domestic schooling within the sisterhoods has already set in vigorously and the natural consequence will be that some day the summer institutes will begin to lose in number of students. There will be fewer sisterhoods needing their services. The Catholic educational system will have been strengthened so much as to make the summer schools, now a most desirable makeshift, less necessary. It is not probable, however, that they ever disappear entirely. There are likely to be some religious communities which cannot afford giving their young sisters the conveniences for the required studies within their own houses. And there will always be seculars, teachers in particular, who will in future as at present wish to utilize the time of their long vacations to advance themselves in their knowledge and academic standing. These good persons should not be forced to go for their mental progress to the secular summer institutes, where they would imbibe, in so many branches, un-Catholic and anti-Christian ideas. So, although the Catholic summer institutes may naturally decrease in size and actual importance, it does not seem that their mission will ever come to an end, and that they will cease to rank among the educational facilities of the system of Catholic institutions of learning.

In one field in particular they will ever retain their usefulness. Some, perhaps many, of the sisters who are in possession of all the academic degrees which they find it necessary or useful to acquire, will wish to have opportunity for further improvement. They may desire to perfection themselves in the branch or branches they are actually teaching, or to make studies in subjects which they have been obliged to neglect. English literature with its countless subdivisions will attract them, or they wish to obtain a better knowledge in pedagogy and the art of teaching, or they may desire to give more study to history or some of the sections of

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CLOISTER CHORDS.

By Sister M. Fides Shepperson,
Doctor of Philosophy, University of Pittsburgh, '23.
Beauty.

I.

Beauty is deftly interwoven with the web of life. All things that live possess beauty; it may be only potentially, it may be as a perversion of primal charm, it may be in guises not conformable to our standards of beauty, but in some degree, and in ways peculiar to themselves—all things that live possess beauty.

The lower down one looks in the gradation of being, the more is beauty perceptible. In color, grace, delicacy of charm, consummate economy of construction—the insect world is unsurpassed. The eye that loves color is gratefully at rest when it looks upon breathing beauty. Beauty is of life, not death; beauty dulls and dies and departs as the vital flame burns out.

II.

Yet gems are beautiful; and the red heart of the ruby had had power to attract the heart of Paracelsus and to hold it enamored. Arabian mystics and mediaeval Cabalists tell us that spirits are imprisoned in gems, and that these spirits are variously affected towards those who wear the gems in which they lie imprisoned. They are respectively sympathetic with their possessors or unsympathetic, helpful or hurtful, inspirers unto good or unto evil. They brighten with the ambitious strivings of him whom they favor, they glow as he attains success, they blaze brilliantly in his hour of high achievement;—they are dulled by his defeat, they darken in his despair. The ruby Paracelsus loved lay as a light unlit on his dead hand.

III.

"Life," says an ancient sage, "sleeps in the mineral, dreams in the plant, awakens in the animal, and rises to consciousness in man."

Pan-psychism will always hold a peculiar charm for minds that are responsively attuned to the vibrations of color, grace, charm, symmetry, and vital beauty. In stone and gem, in leaf and flower, in towering trees, in insect, bird, and beast and child and youth and man—there is Divinity. Animism, among primitive peoples; hylozoism among early Greek philosophers; Platonism, Neo-Platonism, Spinozan Pantheism, Leibnitzian Monadism, Hindu Theosophy, and present day Pan-psychism are systems of philosophy that see God in his world.

St. Thomas Aquinas teaches that all living forms are participations of their respective prototypes that exist eternally in the mind of God. The myriad million forms pass on, the prototypes endure. The essences of all things that are, or that have been, or yet shall be—depend upon the immutable essence of God. God fills all space inasmuch as he is causally present in the forms that fill all space. And the unseen things of God are in some measure made known to us by the things that are seen. The perfection of all life's beautiful imperfections is in God.

With this hope carefully laid up in the heart the servants of the Merciful tread the earth softly; their hand is outstretched in blessing, it lingers caressingly upon the heads of little children: they go in peace; their eyes ever and everywhere behold Beauty.

IV.

One afternoon in mid-winter I took a General Science class to visit Carnegie Museum (Pittsburgh). Well illustrated textbooks, lectures, study had made known to these Academic young ladies the natural history of caves, corals, coal, fossils, petrifications, precious stones, bees, beetles, and butterflies. But seeing, consummates knowledge.

Youthful enthusiasm, wonder—old yet ever young, and intellectual delight created an atmosphere in which the sleeping beauty hid in forms inanimate seemed to awaken.

The little limestone cavern—a miniature Mammoth Cave—told in the light that darkness, too, loves beauty: that falling rivers, at play in the heart of the rock, had rolled on in magic force leaving behind them, as drippings from their surcharged waves, white wind-swept stalactites, towering stalagmites, stalactitic columns—and all the wizardry of limestone caverns.

The corals sang of the sea; and of the wise little shellfish that—although unnoticed and unknown throughout the centuries—had been silently at work erecting in beauty and in strength their own mausolea by which their mem-

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Achieving the Proper Emotional Tone in the Class Room

By Burton Confrey, M. A.

II.

"Truth and goodness are life, and they propagate themselves only through the lives of those in whom they have become incorporate. The believer makes believers, the striver makes strivers, the lover makes lovers. * * * The educator is a good man who loves perfection, and who with faith and hope and tender patience labors to bring it forth in himself and his disciples. He must be a genuine believer in education, in its power to uplift and transform men. He must cherish it for this power, that is, for itself; and unless he work in this spirit, he may be a trainer, but not an educator."—Spaulding.

In my last article I tried to secure a favorable attitude for the reading of what I now present. Realizing the impossibility of discussing the subject in the first person I wove with quotations from Bishop Spalding as warp and student reactions as woof in order to show both approaches to my statements. I met the objections of teachers hampered by circumstances they could not regulate; and I pointed out sources of strength, although I felt no necessity for suggesting the rest that comes from visits to the Blessed Sacrament or the inspiration from reading—particularly from reading Scripture. Writing, too, even though no one ever sees what we write, brings relief and renews vitality.

I might have stated also that even though circumstances have forced us to teach before we have been in the House of Studies sufficiently long or even though we have cause for feeling that the more we do the more we will be given to do, we dare not fall into a rut. We must know enough about our work to love it; we must deepen our background so that familiarity with us will breed content; and we must control material and situation so firmly that those who defend us need never apologize for us. All this requires continuous study; and that is in our favor, for the teacher who does not study cannot be in sympathy with his students who must study nor can he train them in efficient methods of effective study—an essential part of education. Moreover, we are accountable to God for the souls under our care, and hence we must be alert—we dare not shirk.

Today I shall discuss the gaining of the students' good will, for therein lies the secret of achieving the proper emotional tone of the classroom. A discussion of the method can hardly be dissociated from a consideration of the teacher's personality—which recalls Father Martindale's discerning remark about Father Bernard Vaughan: "Few saw beyond the method, for even considerable intimacy might fail to enable you to reach the real, shy man who shrank behind his many masks." Similarly method may seem to occupy the foreground in pedagogical discussion; but each of us can recall instances in which the doing seemed easy until a personality other than the original doer attempted to perform.

More tangible than and closely associated with personality is the factor of the teacher's personal influence. In universities this has become alarmingly unimportant although occasionally we still have a man who grips students effectively, helps to put them, self-confident, on the road to the Ideal, and gives them the desire to go on. Such a rare individual can, however, do nothing unless he has the students' good will. Even the Master failed where co-operation was lacking.

Our first problem in effecting synergy is deciding the rate at which we may reveal our personalities and our educational platform to the students who do not know us. We wish to satisfy immediately those who are favorably disposed; we make clear the type of work not acceptable, through the demands of the recitation we show the character of the preparation; through our assignments we teach the students how to study. But all that is secondary; it must be reduced to routine so that more important work may be unhampered.

"The teacher must know how to deal with human minds, and his chief concern, therefore, can never be with imparting anything to them, however valuable it be. His study must be to open them to the light, how to give them flexibility, how to make them attentive and self-active. His work is a wrestling of mind with mind, and of heart with heart; and if he simply drills his class as whole he fails as a teacher. He is a trainer and not an educator. * * *

"We may train a child as we would train an animal, but when our work is done, we have only a trained animal. If we would make him a man, we must teach him to look and listen, to admire and revere, to think and will and love. Far more depends on what we love and hate, on what we hope and believe, admire and revere, than on what we think and know. Education itself is promoted by willing rather than by knowing."—Spalding.

We can think of many instances in which it took a long period to discouraging waiting before certain students responded; but we must wait, for confidence is a growth that cannot be forced. We recall the story of the man who was so earnest at the breakfast table that no one would lunch with him; and that we must watch. It is conventional that ordinary students should hold off directly in proportion to the teacher's willingness to recite; it is usual that adolescents, nervously depleted, should sit back with a blase attitude suggesting that the earnest teacher will have to offer a better performance than he is producing if he cares to arouse them. But such diffidence can dispirit only the bluffing teacher.

Students are eager to try out the one to whom they feel inclined to give their confidence; and we cannot blame them, for in life they meet so much insincerity that naturally the more genuine a leader seems the more severely they question his actuality. Sometimes their defense is the intuitive wisdom God grants youth, or again it may be a casemate

to test the quality of the chosen one. But no matter what the appearance, no seeming lack of results will ever deter the teacher who shared with me this note from one of his students:

"This morning I offered my Communion—the first in seven years—to the Sacred Heart of Jesus for you. I have been unjust in thinking you effusive. I have doubted your genuineness because I have never gained anything from effusive people I have met. I couldn't see how a layman who was not superficial and insincere could mention in class the deepening of one's spiritual life—a private matter it seems to me. But I have been wrong; I just didn't know. Now that I understand I tell you what I couldn't imagine myself saying last autumn—that you should let the fellows see your personal devotion to the Sacred Heart; it will help another agnostic such as I have been."

Since both are essential to achieving a proper emotional atmosphere in the classroom, how far shall an educator go in revealing his personality to his students, in showing his interest in them? A false step is a distinct loss; a stupid person is dangerous. On the other hand one may find an agnostic student who thinks his teacher's interest in him is esoteric. However necessary, it may seem cruel to call to his attention the fact that one is concerned not with him but with his progress; but if he is worth while he will not misunderstand again and will give his best effort to improvement. Spalding says, "To be able to guide a pupil's will, the teacher must gain possession of his heart"; and even though it is in gaining possession of a student's heart that the teacher may, in rare instances, be misunderstood, he must win him for, to finish the quotation, "the young give themselves to those alone whose genuine good-will toward them they are certain of."

When we realize that the seemingly most impassive student still cherishes within his heart things of beauty to which we can appeal; or, more to the point, when we are dominated by the fact that all students are made in the image of God, we dare not consider ourselves, we must brave misconstruction in order to show the good boy who wants to become better and the unfortunate who wants to regain his self-respect that they may look to us for help. Every teacher worthy of his profession can recall student confidences which revealed how little real effort fails of production, for the young are intuitively more clever at recognizing sincerity than are many adults.

Few approaches in effecting a healthy tone in the classroom are more effective than treating the students as individuals. It is as impossible to educate in masses as it would be to try to treat for physical differences in the same manner. To be effective, teaching requires case treatment as does healing. We can teach general laws of health, and we can do as much in composition; but to be effective the treatment must in both cases be specialized. We may devise a basic type of treatment, the most beneficial to each child in a group; but we must, in addition, consider each child diagnostically. Unless we recognize individual differences those students working below their capacities will become idle and mischievous. At the same time we

deprive them of the pleasurable and profitable experience of working near the limit of their powers.

Today the greatest forward movement in the teaching of English is that of keeping all students moving in a general way, working at something worth while, and at the same time individualizing the instruction, although Bishop Spalding suggested this idea thirty years ago:

"A good teacher will find or devise good methods, and will employ them with discernment, dealing with each pupil as an individual soul, unlike any other that exists or has existed. His very presence commands attention, solicits interest, and suggests thought. He is alive, and he awakens life. His pupils learn to feel that it is good to be where he is, and they follow him as gladly as though he led them into the balmy air of spring along the flowery banks of limpid streams."

Content is another important factor in achieving a favorable emotional atmosphere in the classroom, and a student held to his maximum response is content. Since there is no education without response, we must see that by varying assignment, method, and so forth, our stimulus is adequate. And yet the best thing we can do for the intelligent, energetic students is to let him alone. His mentality and nervous system are easily disturbed; to drive him is to injure him. We err gravely in stimulating competition among these superior students for we thereby invite death to the spirit. Many high school valedictorians bewail the stupidity of the teaching whose demands kept them from their necessary rest. One freshman told of being graduated "magna cum fraude" because during his senior year at high school he had studied every night until one o'clock and when he entered the university he found that he could neither reason nor think and that the university work was too heavy to permit memorization.

We blunder, also, if we think that students cannot judge method and know when they are being educated. If they feel they are being wronged, the emotional atmosphere of the classroom will be affected negatively. These paragraphs a freshman wrote:

Since much is being said nowadays about new and better schools, it may be in order to say something about new and better teachers, for the amount one learns does not depend upon the newness of the school, but upon the qualities of his instructors.

Mr. A. gives a tremendous amount of work to do, and expects it to be done perfectly within the next day or two; so the student, ever in fear of his quarterly grade, neglects all other studies and works feverishly at this one subject with the result that, working hurriedly and under a mental strain, he does not learn anything definite, but gets a hazy smattering of ideas. True, a student does get a lot of work done; but what does he learn? He hasn't the time to think over anything and to see the author's point of view; he just takes things for granted. Such book-knowledge is, however, gotten at any time in a moment; but it takes a long time to attain the power of reasoning. A school is an institution where one should learn to think and reason, for such qualities last. Under these circum-

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High School Physics

By M. E. Morrissey, M. A.

As the school year is nearing its close, and the teacher of physics is taking an inventory of the mental acquirements that have been gathered during the past nine months, it is important to note the progress of the individual members, and of the class as a whole.

Some members of the class may have accumulated considerable knowledge about physics before entering the class, while others may have been deprived of the opportunity for studying natural science of any kind. Consequently the progress made by students thus situated will differ both in quantity and quality.

The class as a whole, at the end of the school year, should be able to analyze and explain scientifically all the fundamentals that pertain to the physics of every day life, and in so doing the pupils will have developed what the theorist calls a scientific attitude of mind that will put new meanings, and applications in laws which at first may have appealed to them as something irrelevant to actual existing conditions in the world of the here and now.

The teacher is much concerned with the extent to which the class is prepared to meet the requirements of the final examination which may come from a distant source, and, if the inspector is to pay his annual visit, and pass final judgment on how conditions are, or are not in accordance with what he thinks they should be, in order to meet the requirements of a standard school, it behooves the teacher to "have his class know something" if adverse criticism is to be avoided, and the methods pursued are to pass unchallenged.

There are three types of inspectors: First, The man who criticizes the pupils because they do not possess a sufficient number of facts relating to the subject, and then turns to remark "That it matters little whether the facts learned during the past year are many or few. The all important concern is the method pursued. Have they learned to study and observe inductively which in his estimation is the only scientific process worth while." This is the "man of method type" who boasts of the amount of adverse criticism that he has imposed upon teachers. This type of inspector has, almost invariably, been a failure as a teacher.

Second. The man who asserts that a fact in science to him means nothing unless it can be measured in mathematical terms, and, that laws must be conclusively proven in the laboratory. This type is commonly designated as "The university snob".

Third. The man who estimates the class as a unit, taking into consideration the amount of originality the pupils show in answering stereotyped questions, or those of a more practical nature. This type of inspector belongs to the 20th century, but it is a lamentable fact that a few of the first and second types, "men long in the service", still exist to annoy, and confuse, young teachers especially, to an extent that is little short of criminal.

That, "All subjects should be taught inductively in all grades of schools so far as it is possible to

do so", and that, "Teaching, both in matter and method, must conform to the capabilities of the taught" are fundamental principles of present day methods. However, a critical analysis of these principles does not warrant the interpretation that any one subject must be taught inductively at all times, and under all circumstances, and this is especially true of physics which may be taught inductively in most of its phases, but not in all of them. Deduction has its place as well as induction, and a combination of both methods is the wisest and safest policy to pursue for it is based on expediency that seeks efficiency for its final results.

Theorists place much emphasis on the fact that the natural sciences are particularly adapted to the inductive method. "To lead from the known to the relative unknown, and from the simple to the complex", is assumed to be the language of science, and possess an allurements that seems to fulfill all that is required in method of procedure for the successful teaching of physics, but time, and the limitation of human nature does not permit the teacher of high school physics, with but one year at his disposal, and with a crowded curriculum, to follow the inductive method as the one and only means by which the pupils may acquire a relative mastery of the subject under consideration. It is not expedient to follow this "doubt all, prove all" policy at all hazards. The deductive process must be resorted to whenever the exigencies of the occasion require.

Many teachers of physics having become completely imbued with the inductive method, and on endeavoring to follow it in its minutest details, have lived to experience one of two results. Either the numbers in their classes became less from year to year, or they turned from the inductive to the deductive method as a more reliable source to accomplish the desired ends. This condition is not infrequent, but it is never the less an undesirable state of affairs.

Extremes are dangerous. It is the happy medium that approaches nearest to the golden rule. As a matter of fact, the most enthusiastic advocates, "who blow the loudest trumpets in the march of reform", of the inductive method in teaching physics, do not follow in detail in their class room what they advocate outside of it. Their advocacy of the method in question is in terms of the recent war phrase, "For home consumption".

That there should be a liberal amount of laboratory work, and drawing in order to impress the pupils with the fundamental principles and laws of the science, is evident for the reason that physics is a science that deals with material substances, but, at the same time we are confronted in the high school with phenomena that can not be satisfactorily demonstrated in the laboratory even if time permitted.

A typical example of this is an endeavor to prove the formulas for falling bodies by means of an inclined plane, or an old model of "Attwood's Machine".

The world has many years the start of us in ac-

cumulating knowledge, and consequently many of the facts that are to be learned in physics must be obtained deductively even though the inductive method might seem the more scientific mode of procedure. Definition, laws, and formulas must be resorted to in many instances as a necessary means of forming anything like definite concepts of the subject to be mastered, for expediency must ever have its place in accomplishing a definite end.

Closely allied to the method of presenting physics in the class room is, Formal Discipline, which has been defined as: "The doctrine of the applicability of mental power, however gained, to any department of human activity", or in simpler terms, "Formal Discipline is a theory which asserts that mental powers developed in one subject may be used to advantage in any other subject". As applied to the teaching of physics this theory places before us the question: "Does general ability result from specific training?", or can there be developed a general science mind from specific science training?

The safest conclusion in this matter seems to be that there is a transfer of mental ability from one subject to another, and that there is some loss of energy in the transfer, but that the loss in energy is the least when the similarity between the subjects is the greatest, and in consequence of this interpretation, we are lead to the doctrines of correlation, and association of subjects that demanded an important place in the methods of teaching before the doctrine of Formal Discipline became common.

If pupils on entering the physics class, have had some training in science of any kind, there should be a transfer of mental powers thus acquired to the subject of physics, for the reason that fundamental similarities exist in all science subjects, just as similar conditions exist between equations in algebra, and formulas in physics.

If the lessons in physics have been mastered each day from the beginning of the school year, the teachers need not be too much concerned with regard to the successful outcome of the issue.

THE CATHOLIC SUMMER INSTITUTES AND OUR SISTERHOODS.

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natural science. Perhaps provision can be made for such laudable aspirations in the domestic institutions of the Order. But it is not improbable that the superiors of those concerned expect greater results in one or another discipline, if their sisters join courses offered by summer institutes. These courses, mostly of an advanced character, need not necessarily be one of the same length as those now offered for a different purpose. Shorter sessions of two or three weeks would not be such a drain on health and would allow more time to spend at home in the community for recreation and other necessary occupations. This would do away almost entirely with the objections now raised against the present summer school systems with arrangements made necessary by peculiar conditions prevailing in the educational world.

A RETROSPECT OF RELIGIOUS LIFE.

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the salvation of one immortal soul. But to answer a telephone call with hearty civility, to take the pains to reply to an inquiry with tact and accuracy, to strive to put completely at his ease the stranger within our gates—such things are so little, and so difficult to one not self-trained in spontaneous courtesy!

THE REWARDS OF WRITING.

By Rev. Edward F. Garesché, S. J.



We shall interrupt for this month our reflections on Training for Life, in order to say another necessary word on the Training of Writers, the topic which occupied our considerations in these pages last year. This will perhaps serve also to recall some of the suggestions then offered to our teachers.

To overcome the natural inertia which afflicts most students when there is question of writing for publication or of making effective preparations for authorship, it will be well for both teacher and pupil to run over now and again the excellent rewards which come to those who will be industrious enough to write for publication. It would be vain to deny that there are many trials and tribulations which may come to him who writes. True, many of them are more imaginary than real and all of them have in their mouths the precious jewel of patience and humility. Still, unless the solid recompenses of authorship are brought home to the intending writer, there is a danger that he may not persevere through the rough approaches to his art.

The teacher also will do well to keep fresh in memory the solid recompenses which come from authorship. They will encourage him through many a weary hour when he is preparing or delivering his lessons in writing for publication. Indeed, the teacher who has a vivid appreciation of the rewards of writing will communicate his zeal and interest by an infectious enthusiasm which cannot be counterfeited. The more he realizes the utility of authorship, and the more he desires to train writers, the surer are his efforts to bear ultimate fruit in his pupils.

It will be well, therefore, to devote a paper to rehearsing, at least in a general way, the rewards of writing. Something has been said on the subject elsewhere. Volumes could be written on such a theme. But even a cursory review of the subject will recall, both to teacher and pupil, many further instances. The world of today bristles with examples of the surpassing power of print.

First of all the recompenses which come to the writer who has achieved sufficient skill to appeal to and hold a circle of readers, is the extraordinary influence for good which he can exert by his pen. The circulation of the printed word has become altogether extraordinary. Education of a sort is practically universal in English speaking countries. Powerful presses are whirling at lightning speed in hundreds of cities, some of them turning out their product at the rate of one magazine for every second of the working hours. The vastness of the collective output of all the publishing houses of English speaking lands bewilders the fancy to conceive it. Even to count the various magazines would require no little time. Yet all these are read,

devoured, on street cars, in trains, in homes, in offices, by young and old, men and women, whose taste, indeed, is often sadly miscellaneous and indiscriminating, but who have all an extraordinary appetite for reading.

This avalanche of print, pouring continuously from thousands of presses, is seized upon by highly organized agencies of distribution and whirled broad cast over the entire face of countries. Wherever the mails can penetrate, in great cities and in country solitudes, the printed word circulates freely, falling in a few days into the hands of hundreds of thousands where in former times it might have required years to make its painful progress. If we can follow in imagination even one issue of a great periodical, first pouring from the laboring presses, then swiftly seized and thrown upon a hundred swift express trains, speeding to every corner of the land and seized upon by ready hands in corners the most remote, we shall be able to conjecture something of the opportunities which the printed word now offers to influence and benefit mankind.

True, the greater majority of these readers are intent upon amusement, information, the latest news, the most recent thrill, they wish to pass a pleasant hour, to be entertained rather than instructed or edified. But the author who is master of his art can secure attention, conciliate, instruct, reform even, with a power that is the more irresistible because it uses the human appeal of interest and artistic form.

As we remarked before, there is no other means of swaying and moving mankind which is comparable to this of the printed word. Eloquence has a more immediate appeal and can sway with greater efficacy for the moment. But whereas a few hundred persons are the limit of the speaker's audience, his readers might be hundreds of thousands. The voice passes into air to perish. The printed word endures and it may fall beneath the eyes of some recipient reader any time within a hundred years and renew the efficacy of its appeal. There are a few great speeches which stand out in history as having powerfully influenced human destinies. They turned, at some critical pass, the current of popular opinion. With the power of eloquence they imposed on a whole multitude the convictions of a single man of masterful energy and intellect. But how much more profoundly have printed words influenced the stream of human thought and destiny! For one little book, Jean Jacques Rousseau must bear much of the responsibility of the French revolution. With one swiftly written volume, the *Apologia pro Vita Sua*, Cardinal Newman leapt from the obscurity of his patient retirement, thrust a keen sword through the calumnies of his opponents and slew them, turned the tide of popular English opinion in his favor and launched a movement for justice to Catholics in England whose fruits are now ever more and more manifest.

There have been great sermons delivered to crowded audiences, and great was the fruit of souls. But what sermon ever preached can vie in sublime efficacy with the small volume of Thomas a Kempis, worn by the hands of countless saints, or the *Spiritual Exercises* of St. Ignatius, a work which, men

say has saved as many souls as there are letters on its pages?

Even the greatest of preachers live and are eloquent much more in the printed record of their preaching than in their spoken utterances. Men's memories easily lose the sharp outlines of great discourses. But, preserved in printed books, they speak to generations. Bourdaloue, Bossuet, Massillon, de Ravignan, who spoke to thousands are read by hundreds of thousands. So is our own Cardinal Newman. So also is St. Francis de Sales, unwearying preacher, untiring writer, the echo of whose words has long since passed away, but whose writings have made him a Doctor of the Church.

Some fifteen centuries ago the great St. Augustine, Bishop of Hippo, discoursed with all the skill of a rhetorician and the fervor of a saint to the crowds about his altar. Had his words not also been written down and preserved we should know of him only that he was eloquent. Now, as a writer, he continues to preach to an ever growing circle of loving readers. Almost every day throughout all the churches, in every continent and island of the sea, wherever priests say their Holy Office, Augustine's words murmur on the tongues of every nation. His influence is greater in the Church today than when he breathed out his soul so many hundred years ago.

Even the Saviour of mankind Himself, though we have no record that He ever set pen to paper, was solicitous that four of His apostles and disciples should each one leave a careful record of His words and deeds and these inspired documents, Christ's true testament, though not written by His own hand, are the most precious of all literature. Without them how poor we should be in our knowledge of the words of the Redeemer!

But it is needless to dwell further upon the importance and the influence of print. What single element of human life can compare with it in power? True, modern invention will go far in sprinkling the spoken word hither and yon through the world. The radio and all its magical possibilities allure the imagination. Yet, all that wonder lasts for but an instant. The waves of the electric impulse break on far distant shores, but their end is silence. The printed word endures. And even though science achieves, as it well may, some simple means of preserving the syllables of the voice in smaller compass as it now keeps them on the disk of the phonograph, these well-kept words will be, after all, only another and more marvelous sort of print and will only enlarge and glorify the sphere of the master of words, of the man or the woman who has learned to frame enduring speech.

Nor does all this vast opportunity open its doors only to the great among writers. On the contrary, the more facilities for publishing are multiplied, the more the average writer will have a field for his work. In older times when manuscripts had to be carefully transcribed by hand, only a few could write. But now, talent of any kind is sure of a hearing. Every writer who has any merit can find his audience. The demand is great and various as never before in history for capable writers. Anything which is in any way worth reading has a fair chance of being published. If the first time an offering

is refused, it may be accepted by the twentieth publication to whom it is proffered.

Add to this that any bit of print nowadays may reach undreamed of audiences. The late Father Matthew Russell, genial encourager of young writers, used to relate that one of his own poems on Death had been the consolation of Gladstone on his death-bed. To another, an American poet, came the news that just before Roosevelt's death that weary statesman had been perusing with his wife a volume of the poet's work. Experienced writers can tell of strange and touching tidings which have come to them from all parts of the world concerning the help and cheer their writings have given to distant and unknown friends who invoke God's blessings on the pen which has cheered them in their grief or solitude or helped them when they went astray.

Once, when we were visiting a community of holy penitents, one of them held up with joy a crumpled bit of printed paper. "I keep this always with me," she said. "I read it every day. It is my consolation and my delight." Looking at the title we recognized a simple little article, "In a Little While", published years before. She had been guarding it ever since and knew the words by heart. Curiously enough, not long after, a very old man, waiting for death, spoke of the same bit of writing. "I have it always by me," he said. "I read it every day. It always gives me consolation, joy, and peace."

Once, a letter came from England from a man of literary genius, much afflicted. It was a paean of thanks for one written instruction, a chapter in a book which told of the method of prayer and self-examination. He had been looking for years, he said, for just such definite counsels. It would have been worth while to write the whole book merely to help so worthy a man.

From all parts of the world, the writer hears after a while of the gratitude of readers. Now it is a young priest who writes to express his thanks for the inspiration received and to tell how the whole class of his fellow students have similarly been helped and enlightened. Now it is a missionary in some remote and desolate corner of the earth who has been cheered and heartened by some printed message scattered on the wings of the wind. Now it is some good mother or father, brave under many burdens, who sends a hurried word to an unknown friend to tell of light and courage received from some morsel of print.

Beyond and beneath these surface sparkles of appreciation, the writer is made from time to time to realize the existence of multitudes of friends, appreciative and grateful, who never manifest their friendliness until he happens to meet them in some chance encounter. Then he finds that he has been known for years, his words cherished, his thoughts thought over, the missives of print which he has sent forth to vague, shadowy audiences of his own conceiving have been received and cherished in warm, human hearts.

These are great incentives to authorship. It is true that the writer can never count on these warm responses, but is left in great measure to imagine his audience. He can never hear from all who kindly receive and welcome the words he sends forth

to them in print. He is not unlike the broadcaster in some lonely radio station, speaking without response, addressing thousands but never feeling the answering thrill of their interest. True, from time to time, some message comes to him from the outer world, some telegram, some letter which tells of his invisible audience. But he continues to speak, confident that for every one who answers there are many thousands who listen and appreciate.

For personal culture, no less, writing is a most effective means. "Writing maketh an exact man." To set our thoughts down on paper requires a process of severe self-discipline if the thoughts are to be clearly expressed and worth any one's while to read. "*Verba volant, scripta manent.*" In speech we may be careless, utter half truths, chatter nonsense. But when it comes to setting down our thoughts in cold print, we feel a sense of added responsibility. Thus the man that writes much has an ordered mind. His knowledge is definite, authoritative, documented, ready at call. Order becomes instinctive with him. When he sits down to write, his thoughts come like well-trained soldiers, marching easily and in line. He becomes cautious in speech, original in his point of view, a sifter of ideas, thoughtful, diligent in following out the golden veins of meditation, observant, a treasurer of good things of the mind. These personal benefits are the consequence of careful, conscientious writing, which exercises the faculties and is in turn made easier by their constant growth.

There are some writers who aver that they find no pleasure in authorship, that it is still a weariness to their flesh and a vexation to their spirit even after years of assiduous exercise. They still drudge as they used to do in their first beginnings. One wonders whether those who speak so are not deceiving themselves. There is a delight in the exercise of any expert faculty. The power of self-expression is a pleasurable power and grows more pleasant with practice. To be sure drudgery always remains, there is always some physical labor, the inertia of brain and hand always are a drag on composition. Writing requires intense concentration. It sets the nerves on edge. Like any mental exertion, it is more wearing on the tissues than physical toil.

But to offset all this there is the deep satisfaction of achievement, the content which comes from even the humblest creative work well done. The author is in fact a creator. Nothing quite like his work was ever done before. He has given to airy nothings such a local habitation and a name will endure at least for some appreciable space of time. The children of his brain are real and tangible when set forth in the printed word. He forgets the labor of composition in the joy of this new achievement.

Then, what a resource is writing from the monotony of existence, from the restraints of place and time, from personal and private woes. The author can take even the most trying experience and transmute it into an essay, a poem, or a story which has life and blood because it is born out of the travail of real human life. In putting his experience into literature, he loses the personal sting. His griefs become blended with the general sorrows of humanity and while he thus helps his own

woe, he consoles the griefs of many others who will read his words.

As to the discipline of writing and the wholesome lessons it brings in self-knowledge and humility, any experienced author can bear witness to them. Humility is a virtue most dear both to God and men. Few have such incentives to its practice as the writer has. His vision is always lovelier than his deeds. He never is content with his own work. Sometimes he toils and struggles with stubborn words until he is weary of wrestling and only desists because he can no more. Oftener he leaves his work as it is not because he is content, but because he despairs of satisfying his own desires for perfection. This very struggle is purifying and ennobling. True, not all writers profit equally by so severe a discipline and some remain self-satisfied and proud. But to those who will learn in the rude school of literature, she is ever-ready to teach them humbleness.

Add to all this the extraordinary permanence which print can give to a man's words and thoughts. The most alert and vital individual can live but a short time on earth and influence but a narrow circle. His words reach to few ears. His intimates must be of small number else they cannot be intimates at all. But let him once set down his thoughts in print, if they are worthy thoughts and worth re-reading, heaven only knows how long they may endure or to how many minds they may find entrance. At the worst they will last as long as the book in which they lie continues its travels in the hands of men. At the best they may achieve an immortality of well-doing, being reprinted in successive editions for the eyes of future generations. Nor can any man say at the moment which books are destined to this survival. Many a time a work has had little welcome in its own day but has survived to the applause and love of future generations. Many a poet has sung through all his little day and left one clear lay that echoes still in men's hearts, when all the rest are silent. He does an infinitely good deed who puts worthy thoughts into worthy poetry or prose.

One might continue thus to win the changes of the subject for many pages. We have said nothing of the material recompenses of authorship. It is clear enough that nowadays these are very great, greater than ever before perhaps in human history. Yet the true author prizes these less than the spiritual benefits which come to him from his pen. Still it is well to remember that writing brings great rewards nowadays in gold. The number of those who make their livelihood with their pen exceeds anything in the history of literature. The writer who has one other calling but only uses his talent of self-expression for the joy of it or to eke out his income can also find many markets for his wares. Yet I daresay that very few of those who write do it merely as a means of livelihood. They find a livelihood in writing but they also find something more and it is that something more which often induces men and women to seek to live by their pen.

Much of what we have said might seem to apply only to those who have a genius for authorship, but this is by no means true. Allowing for all the grades of talent and proficiency,

it still remains a fact that the rewards of authorship are for the many. Real genius is an exceptional and incalculable phenomenon. But talent is to be found everywhere and most writers are talented, rather than geniuses. In fact the genius often misses the calm and homely rewards of authorship because his great powers somehow unbalance his character and he makes himself unhappy even in the midst of happiness and success. But the man of moderate and cultured powers, who writes well, not stormily or superhumanly well, is most likely to reap the recompenses of writing. In fact the great geniuses, with some notable exceptions, are much more talked about than read. The ordinary crowd of readers usually affect the works of men somewhat like themselves who speak their language and sympathize with their limitations.

There are many writers who are born to translate and interpret the great originals to the masses. They themselves should nourish their minds on the best literature. But to their readers they should furnish worthy matters suited to their comprehension. This will explain a seeming contradiction which some may have found in these pages. We have exhorted the intending writer to nourish his mind with the best and to avoid stuffing it with mediocre and ephemeral reading. Yet we encourage those very potential authors to produce themselves writings suited to the common taste. The solution lies in this, that the multitude will always want and read things suited to their comprehension. But to give them worthy and pure writing, the author himself should be nourished upon the best and strongest food.

SALIENT POINTS ON GENERAL METHODS.

By Mother M. Anselm, O. S. D.

(Continued from April Issue.)

Religion must perforce come first and foremost and indirectly permeate all teaching. Nor need the Catholic teacher fear to lose time when she gives God His due. "All else shall be added unto you," remains as true now as when the Eternal Truth spoke directly and personally to His followers. Religion rightly taught solves problems of discipline which take up so much of a primary teacher's time. It instills high motives which insure the pupil's ready attention and stimulates his interest. Much of the teaching of Religion can be incidental and indirect. The Catholic atmosphere which the religious teacher's personality creates, means more than whole periods of formal teaching of dogma. The young child's mind is attuned to the work in school by a softly recited prayer or the sweet singing of a hymn. As regular as the setting up drills relax tired minds and brace the body, the child is taught to raise its heart to God to renew the good intention between periods. If, perchance, his eyes wander from the book, their gaze falls on some pious picture or seek the form of the teacher garbed like some medieval saint in the stained glass windows of the Church. And so in a thousand and one ways the child is reminded of God without a word of direct instruction.

If the religious teacher is thoroughly imbued with her high mission to form the characters of the chil-

dren entrusted to her, to educate them for God and country, for this world and the next, what high purpose will actuate all her teaching! She will strive to imitate Christ her model, study His methods, know when to say the word on the way, to inject religious ideas into the ordinary school subject, without force or far-fetched comparisons and long drawn out homilies. Countless opportunities are offered the Catholic teacher for developing noble characters in her pupils. Catholic textbooks in Reading, History and Geography, afford material every whit as good to satisfy the most exacting requirements for examinations as the purely secular or godless texts to be found in still too many Catholic schools. If need be, the skilful teacher must know how to fill in where texts are deficient in noting Catholic enterprise and Catholic thought and ideals. The goal of all our teaching must be to mold sterling Christian characters, to instil the Catholic sense which no later irreligious contact will be able to eradicate. Young Sisters must especially strive to make a strong religious appeal to the will. Emotions must never be allowed to effervesce, they must result in action. Don't arouse pious or high emotions without pointing out opportunities for concretizing them in some noble or pious action. Sentimentalism is a well known result of sterile emotions.

It is the religious teacher's duty to make religion attractive to her pupils. Jesus must be presented to the children as He in reality is—the type of all graciousness, harmony, self-possession, calmness, strength, joy. The aesthetical aspect of our Lord will appeal more to young children than His ascetical aspect. When they have learned to love Him as their beautiful and inspiring model, they can, for instance in the season of Lent or on a First Friday, be led to study Him as suffering through love and so gradually come to understand Jesus despised and rejected by those who knew Him not.

Religious pictures and statues should be good copies of works of art. Don't shame our Holy religion by hanging into Catholic classrooms chromos that rather profane sacred subjects than honor them. One or two really good pictures are better than hosts of poor or indifferent ones. The Catholic Church is the great inspirer of art and it is a pity that her children should not be educated to appreciate true art. Remember that our aim must not be to educate pious dolts but intelligent Catholics who know and can give a reason for the faith that they profess.

IV. Correct Class Room Habits.

Since the goal of our educational efforts is to develop character, we must aim at inculcating habits which make for good character. This is not the place to enter into the question of habit formation. Volumes have been written on it. Some of the views on the value of habit are conflicting, and modern educators of note do not always agree because "they have digged for themselves cisterns that hold no water." They have rejected true philosophy which teaches that "character is the integration of habits of conduct superinduced on temperament and individuating moral personality." Not very illuminating language to those not of a philosophic turn of mind; yet even the uninitiated will glean from it that habits may make or mar character.

(A little child has no character but only temperament. Character formation requires the use of reason.)

Habit is variously defined. To give a really philosophic and comprehensive definition, let us again quote from Fr. Brosnahan's Ethics—"A habit is a quality superinduced in a faculty by repeated performance of its functions, giving an impulse to and a facility in the exercise of its proper activity. Habits are of two kinds—habits of thought and habits of conduct. Both are acquired; the former determine intellectual dispositions in a particular direction, and are the product of disposition and training—(Apperception); the latter confer ease and inclination in the active determination of the will to certain ends."

In most of our works on pedagogy the question of the importance of habit is still mooted whether with Rousseau it were better not to allow the child to form any habit—"the best habit is the habit of forming no habit—or with other more modern educators to believe that habit functions entirely physically and leaves the direction of human effort almost exclusively to the nervous system. It may be easy for us to believe that habits may control the physical expression of our lives, more difficult to see where it plays a part in the intellectual processes, and almost impossible to determine how it formulates in the intangible realms of ideals of conduct. And yet, the ramification of this theory cannot be ignored by the religious teacher. A conscious appreciation of the operation of the laws of habit must constantly influence the technique of her teaching and so determine her method.

As example is always more potent than precept, it behooves the teacher to be a model of good class room habits in order to lead the pupils to imitate them. Habit is easy to understand but difficult to define. If we say that a habit is an act which we have repeated so often that we can perform it without thinking about it, we would limit the scope of habit to acts of physical expression. Yet we know there may be a habit of thinking which never is accompanied by physical expression. Habit then may be said to have an intellectual origin as well as a physical one. It is in inspiring, spiritual and intellectual motives that teachers in Catholic schools have the advantage over the teacher in non-Catholic schools. The religious instincts of the child may be appealed to in the formation of ideals of conduct, that perfect type of docility the holy Child Jesus, is constantly put before the Catholic child for imitation which should aid immeasurably in forming good habits and consequently good character.

Good class room habits furthermore simplify routine work and aid discipline. Now, how are we going to get good class room habits? For our purpose we may examine the three-fold origin of habit; namely, in the intellectual motive, in the physiological motive, and in the material expression.

A child's activity is stimulated by desire. This desire may be conscious or unconscious; but the stimulation to the activity must necessarily be present. Therefore, if you desire to have your children form a new habit, you must establish a motive, you must stimulate a desire.

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which facilitates a similar subsequent expression; or, as Professor James says, "An acquired habit from the physiological point of view is nothing but a new pathway discharge formed in the brain, which certain incoming currents ever after tend to escape." Therefore, you must give opportunities for the outward expression of these internal impressions.

The repetition of an act gives a certain definite muscular habituation which renders easier each subsequent repetition. Hence you must, by attentive drill and repetition, deepen the impression so as to render automatic the response to a given stimulus. The more automatic the ordinary routine work is made in a class room, the more time and energy is conserved for the real business of teaching.

The psychology of the process of habit formation may be summed up as follows:

1. Establish in the mind of the child a certain standard of excellence, a definite ideal of conduct by imitation, by precept, and by direction.

2. Create a strong desire upon the part of the child to reach that standard by appealing to his religious feelings if he is old enough to know right from wrong, to his love of approbation, to emulation, desire for self-improvement, and to his feeling of fear if all else fails. His social feelings may also be appealed to; namely, his desire to be of service to others, his affection and sympathy for others. Some of these motives it may be objected are low and should not be appealed to. My answer to this is that God Himself, knowing the clay of which He created us, appeals to these motives in His dealings with us.

3. Form the habit by—

- a. Giving immediate opportunity for expression.
- b. Furnish opportunities for repetition.
- c. Make the intervals between successive acts regular.
- d. Permit no lapses.
- e. Make the habit which is of general application also of general observance.

Individual and class habits will simplify the routine work of the school. They will also be of value in the moral, intellectual, and physical development of the child and in economizing time in the mechanical activities of the class room.

Correct physical habits very often react upon the conduct of the child. Such are habits of posture in sitting and walking, and habits of personal cleanliness. A pupil who carries himself well, who holds himself erect, will feel more manly than one who slouches along; and cleanliness is next to godliness, as everyone knows.

Habits of punctuality and attendance do much to lighten the teacher's task. The teacher herself must be the shining example here.

Formulate methods of doing routine work, such as manner of entering and leaving the room, the distribution of clothing, the passing of material, so as to be simple and systematic, economical of time and energy, and capable of being mechanized into a permanent class habit. All this will tend immeasurably to achieve good class results.

Habit in Studies—In Arithmetic. Aim for skill and accuracy in the fundamental processes. The child should not have to think when asked what 6 times 9 is. This can be accomplished in the following manner:

1. Thoroughly teach the combinations, proceeding slowly and illustrating each combination in a variety of ways: objectively, pictorially and numerically.

2. Drill on the results, steadily and regularly throughout the term, but insist on **attentive** repetition.

The child ought to get the habit of estimating results. The moment he is given a problem, he should estimate the answer. This will train him to think and will avoid ridiculous answers.

Habits of concentration and intensity of effort may be formed by requiring a certain number of problems done within a given time. Give a signal for beginning and ending the work. Give credit for each problem and tabulate results for comparison. Educational measurements are based on this method. Such a test may give a teacher an index of the general intelligence of her class.

In English. Insist on careful articulation, good enunciation, correct pronunciation, and correct grammatical forms by constant use of phonics and such devices as the "Correct Express or Language" games, by Beckley-Cardy Co., Chicago.

In history and geography form the habit of verification, the habit of locating on a map important places mentioned in history, the habit of consulting reference books, the habit of examining specimens and consulting original documents.

In penmanship and drawing insist on correct posture, the habit of neatness and the habit of excellence. The transfer of formal discipline is especially important here. There should be no isolation—the best writing should be required and insisted upon in all written work and not reserved for the formal class in penmanship.

It is presumed that the moral virtues are never lost sight of in a Catholic School and that habits of truthfulness, honesty, kindness, generosity, etc., are inculcated in season and out of season by example and by precept.

Next we shall consider the executive ability of the teacher and its dependence on method.

ACHIEVING THE PROPER EMOTIONAL TONE IN THE CLASSROOM.

(Continued from Page 66)

stances the student also neglects physical training, which is so important to clear thinking. Such a teacher may mean well, but in my opinion his methods of teaching are all wrong. He frightens the student with threats; and they do the work not with spirit, but merely because they have to. He seems to forget that, in addition to the work given by other instructors, the student should have some time for recreation.

The duties Mr. B. prescribes are within reason; and he insists that they be well done, asking the student to explain the why, the when, and the wherefore. * * * Such teaching is excellent training for the mind, and is real education, not merely the acquiring of facts. This teacher knows not only the necessity for allowing time for reading—for building up background, but also suggests what to read, how to acquire culture. He gets my best effort, and I find it pleasant to do the work for his class, which always seems easy.

When Mr. A. says, "You must", I find the performance almost impossible. When Mr. B. says,

"You may if you wish", I say to myself eagerly, "But I will".

Education should be a delightful and enticing process; and it is our duty to make it so. Students do not object to doing seemingly unpleasant but essential tasks if thereby they gain; and our teacher-strategist can interest them in doing what they do not like to do. "Education is for life; and in life much that a man has to do cannot be made pleasant, but must be done from a sense of duty. Indeed, a great part of a teacher's business is to accustom pupils to do what they do not like to do. * * * It is no effort, but fruitless effort, which makes work distasteful; and if the teacher but show his pupils how to use their powers rightly, they will apply themselves to their tasks as gladly as bees to their honey-making" (Spalding). In the teacher's attitude lies the crux of the problem; and since we can find devices in books and pedagogic magazines I omit them in detail for lack of space. "The greatest educator who has appeared on earth instructed and formed his disciples while he walked along lonely roads, or while he sat by the well or on the hillside, or while he stood in the bow of a fisherman's boat" (Spalding). In the same way we can win students' confidence by talking to them. Need I say that we should be sure that our talk is sincere, entertaining, easy to listen to?

The first days in a new class students are usually on the defensive and when there seems to be nothing demanded of them (while we converse) their pose is usually weak or dropped entirely. As we talk we can pick out the ring leaders, and set out deliberately but astutely to win their support. The others follow easily. We must have sufficient resource to be able to change the current of the conversation if we see that it is not appealing, for we must never bore; if they are naturally sated we can withhold from them something they want in order to attract them further. I should never force on them anything about which they are diffident, because I would thereby waste time. Many students are accustomed to a highly stimulated life so that we can't compete with their past experience unless we are infinitely varied in our approaches, presentations, and testing. As soon as they find that unless they snap up a suggestion it will be withdrawn, the most blase will realize that opportunity may have a long beard but when he passes you he is bald and their is no holding him.

"When are we going through the Art Galleries?"

"I don't know. I often go over myself, but the students have not been interested."

"Why, Mr. K., you know we are all interested."

"No, I don't. I offered to take you, but no one has said he cared to go."

"But we didn't understand. We thought that when you mentioned it, you intended doing it; so we just waited for you to set the time. Will you ask the fellows again if they care to go and let them know that when you offer unless we accept you will drop the matter? You see, Mr. K., we are accustomed to having everything pushed on us. We wait to be driven. If you give us another chance, we'll show you that we can learn."

One occurrence of that kind was enough. When Mr. K. offered a tour of the Church, laggards came

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later to know if there would be another chance. Those who did not visit the Dante Room appeared, after they had heard of its treasures, to know if it would be possible to see it. And these instances are ordinary. American children do not care to miss anything their neighbors have seen; they dislike being unable to contribute to a conversation when the unusual is under discussion; and it is natural for them to wait until some one else approves before they show interest or eagerness.

"But when will a teacher get time to learn all these things himself, to catalogue an art collection if there is no catalogue, to list and describe the treasures of a church if it has never been done before, to get out descriptive bibliographies of books that university men should read?"

You expect me to answer with a quotation from Spalding; so I will not. It is sufficient to say that we never become worthy of our opportunity as teachers. We must be infinitely varied. Study is a pleasure. "Nothing is difficult for two, particularly when One is divine."

In dealing with teachers, too, one often finds that same lethargy so characteristic of adolescents. They should be treated as the students were. As soon as they learn you do not take for granted that they want everything worth while you present, they will become human and show life when you offer attractive material. We are so accustomed to having teachers appear before us to recite their lesson we begin to think that all are of that type. When our students discover that we are different they will actually take on an acquisitive attitude. I have heard a teacher say, "I had a good talk ready, and even though they did squirm under it I let them have it." From that one might infer that the school existed for the teacher and not for the student. That type of teacher would invite the starting of agencies for renting listeners to teachers at so much a head. Eventually students would be paid to attend the class of those teachers who wanted an audience.

(Continued in June Issue.)

ELOCUTION IN COLLEGES.

(Continued from Page 62)

The facial expression should also harmonize with the fear, anger, horror, etc., indicated by the gesture.

4. **Expressiveness.** As stated in the general observations, every gesture should help to interpret the spoken word, and should be sustained until it has served its purpose. Otherwise, it is not only useless but takes from the endeavour.

A gesture should not be used too often. Strong gestures should be saved for climaxes, where their full force may be appreciated. If every time the heart, head, etc., is mentioned a gesture is used, much of the effect will be lost and an otherwise splendid gesture may become monotonous or "played out".

The right hand should not be used to the exclusion of the left, the speaker is more properly the centre of his scene.

The attitude of the hand has various significations: (1) Closed fist—determination or anger; (2) Pointing with index finger—pointing out or warning; (3) Joined or clasped—prayer or entreaty; (4) Extended forward with palm downward—emphatic declaration; (5) Extended forward with the palms upward—begging or simple narration; (6) Extended forward with fingers upward and spread apart, palm turned toward audience—repulsion or horror; (7) Crossed on breast—repentance; (8) Either hand on forehead—thought or reflection; (9) Left hand on the heart—love.

To the speaker who tries to realize the situation, who is impregnated with the spirit of the selection, and who has made himself one with the character he is impersonating, all this will come naturally. No amount of perfection in outward forms can compensate for the lack of soul.

THE GRADUATE.

By "A Sister of Mercy". (Connecticut.)

The Graduate's Best Inheritance.....Our Church
The Graduate's True Friend.....Religious Training
The Graduate's Temptation.....Pleasure
The Graduate's Pretended Monarch.....Money
The Graduate's Loved Home.....Our Country
The Graduate's Reward.....Victory

The Graduate: Today, dear friends, I write a new entry on the notebook of Life. The pages of youth's earliest years are closed forever and I step into an unknown field of labor. Shall I there meet success and glory, or failure and defeat? Shall the hopes that now brighten my eye and rejoice my heart meet with pitiless adversity? The road is unknown to me. When pitfalls lurk will friendly hands outstretch and warning voice cry loud: "Stay! danger is ahead; seek not to cross the treacherous path?" (Turns to Religious Training.) Trusted, cherished friend of my happy parochial school days. Speak to me now. Let me clasp your hands today with touch whose pressure may be felt while life remains. Let me hear your voice again in accents commanding through all future scenes. Tell me that no ruthless hand shall ever dare to break the link that binds us to each other.

Religious Training: Yes, dear youth, a new, a perilous road today opens before you. Fear not, however; friends, true, wise, powerful, go with you on your journey. Enemies may await, evils assail you; but never will be wanting my voice, my counsels, to warn and guide. Beware of slighting my admonitions. Fidelity to God's law and to the early lessons I have so tenderly engraven on your heart alone can lead you safely to a glorious future.

Remember the virtue, honor, loyalty to Church and Country are the ideals I ever hold before you. Since then, success means the attainment of our ideals, why fear defeat while God is with you?

Pleasure: Brave youth, with the fresh dew of life's morn still around you, enter the broad, rosy path of Pleasure. Life is before you. Why be longer fettered by the chains of old-timed rules of conscience? Ours is a pleasure-giving age, untrammelled by the old-fashioned dictates of your friend, "Religious Training".

Pleasure says: "Drain the sparkling cup of the gods; bask in the sunlight of my intoxicating joys. Life is all too short to forego one of my delights. Death advances, and with it fades the opportunity to enter into my gay revels." But Religious Training ever cries: "Thus far may you tread on Pleasure's way, but no farther. This pleasure you may enjoy, the other dare not taste." Will you permit this tyrant's grasp to rob your noonday sun of its splendor?

Hasten, dear youth, to accept my tender invitation. Kneel at my shrine today and there let me crown you with this wreath, formed in the garden of the gods, and let my hand press to your lips their sweetest nectar. (She advances while he recoils and class sings the following (for chorus repeat first four lines):

Mother dear, oh, pray for me,
Should Pleasure's siren lay
E'er tempt thy child to wander far
From virtue's paths away.
A Mother's prayer how much we need
If prosperous be the ray
That paints with glow the flow'ry mead
Which blossoms in our way.

The Church: Yes, Pleasure, you appear today, even as of old to Mother Eve. In vain have centuries presented countless victims of your folly. Hundreds still enroll themselves among your votaries. You hold again the smiling draught; you praise its sweetness; but what say you of its poisoned dregs? You twine the flowery wreath and lure young feet into the rosy way; but what say you of the serpent's sting that lies concealed beneath the gayly colored petals? You proudly point to eager followers of your charms. Fair of face and form, perhaps, may be these followers, but what say you of their precious souls, once pure and beautiful, now, alas! sin-stained by your touch, steeped in Pleasure's guilt, hideous in God's sight? What say you of the unceasing worm of remorse that eats into their hearts? Vainly do they seek to appease its pain by deeper plunges into the awful mire.

Strong are your attacks upon our young, Pleasure, but stronger still is the network of protection that the Church throws around them. Joyful of heart and soul would we have our children. But let you, Pleasure, dare to war on their innocence, honor, duty, then you will find in the Church a relentless, untiring foe. Then will it unmask your wiles, and, pleading to heaven, cry: Oh, God, save our children. Teach their hearts that pleasures, sweetest, purest and most lasting, are tasted only by the good and innocent of heart.

Money: "Money is King." Dear youth, hasten today riches. Pleasure is only my subject. She pays homage at my throne and bows to my mandates. Money makes the autos run; Money fills the banquet halls; Money carries us o'er the water's broad expanse. It builds our palaces, fills our tables with the best that Nature and Art can provide. Distant countries may be ours to enjoy when Money says: "You may go; I'll pay the bills." Money brings you friends innumerable. Honors, fame, success approach My summons."

Young Graduate, lose not time. Amass wealth. And, oh, don't, I beg of you, be too conscientious as to the means and measures. Without "Money" what are you, in our great, grand country? Can you afford to stand ever on the side of honest, straightforward, just dealings when so many are succeeding by dishonest and crooked ways? Be guided by the common sense lore of this wise old world of ours. Be practical; make money. Win your place even though, in the race, you must prostrate forever other weaker contestants. What says our beloved Country to this counsel?

Our Counsel: What says "Our Country" to your base, ignoble sentiments? Perish forever such sordid views. Money is useful; Money is necessary; yes, Money is to be sought for, if you will; gained, if possible, but gained without sacrifice of conscience and honor. The bill, stamped in God's eye with the seal of injustice, will go in sorrow as it came in sin. The gold stained with the mark of dishonesty will one day burn the heart that sought happiness by its gain.

Dear Graduate, we welcome you to the pursuit of everything that is honest, virtuous and noble. Never forget that our glorious Constitution, the grandest earth can claim, breathes only sentiments of justice, liberty, truth. Honor and virtue are its dearest children, and will forever find encouragement, protection and support beneath this proud flag, which has been steeped in the blood of the noble and the brave. Look at the long list of great, magnanimous men and heroic women who by virtuous endeavors have won honor, love and success from "Our Country". When shall it ever fail to recognize and reward real worth? Let not the many who have unblushingly joined the ranks of dishonest money-seekers influence your life. Our Country scorns such citizens as unworthy of our banner. And who can say that "Money is King"? From the frozen fields of Alaska to our sunny South, from the broad Atlantic to the Pacific, ranging cross our mountains and resounding in our vales, there comes, and will forever come, the reverent strain of Our Country's hymn as it sends to heaven the thrilling words: "Long may our land be bright with freedom's holy light, Protect us by Thy Might, Great God, Our King." Yes, youthful Graduate, Our Country has always proclaimed its dependence on the Might of God, our King. Be true to Him, dear child, to your religious training and convictions, then traitor to your Country you can never be. (All sing "My Country, 'tis of thee.")

Victory: I salute you, dear young Graduate, since you have chosen to remain at the side of "Our Church", "Religious Training" and "Our Country". May you ever there remain, unmoved by the seductions of "Pleasure" and "Riches".

Permit me to crown you with the wreath of honor emblem of the diadem of glory immortal, prepared above for him of virtuous life.

May God's love ever burn in your heart and be the mainspring of your every act. May the light of your good example lead others to the knowledge and practice of His holy law. And as I now place in your hand the palm of Victory, I pray that you may persevere in a virtuous, noble life, until the palm of eternal victory is your forever.



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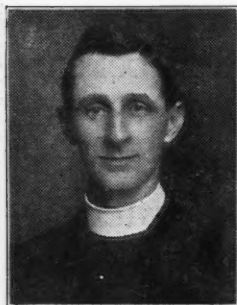
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THE CULTIVATION OF MUSICAL TASTE.

By Rev. F. Jos. Kelly, Mus. D.



Rev. F. Jos. Kelly

There can be but little doubt that the great secret of all true and real progress in the musical development of the masses of our population lies mainly in the cultivation of their musical tastes. When we reflect that so much of the so-called music that our children hear in the streets of our great cities, in the way of popular songs and sentimental ballads, is pure unmitigated rubbish of the worst type, musically speaking, it will be apparent that musical regeneration must begin in the school to counteract these bad influences. Children can thrive only on what they are able to assimilate, that only upon which they are able to bring to bear the exercise of their youthful intelligences and tastes. It is not so much for the sake of the acquisition of the several individual specimens of artistic music placed before them, but rather with a view of awakening in them an appreciation and taste for what is musically wholesome and good, a result that must almost inevitably follow from listening to, mentally feeding upon and thus slowly assimilating what is musically sound. It is only where intelligent listening is habitually and assiduously practiced, that real musical appreciation and taste can be formed and cultivated.

Taste in music therefore is an aptitude based upon a conscious or unconscious judgment as to the quality of music, and also a mental habit of preferring the good. What are the qualities in music which appeal to the cultivated taste? There are in music two different somethings which appeal. The one is musicianship, the clever or convincing handling of musical material, as to treatment, harmonization, etc. The second is the appeal, the moving of musical feeling, the sensation of being addressed in the soul itself. This sensation is the unconscious result of plain musical hearing. Why should one have musical taste, when the average hearer does not find beautiful music interesting at first sight? The object of musical study is to increase our love for and pleasure in music, and this will never be accomplished while we ignore the great masters. The tone-poets have written as well and beautifully, and as truthfully as the great poets in literature. We aim at culture, which has been described as "a knowledge of the best that has been said and done in the world". Among those "bests", those of music rightfully hold an honored place.

It is of vital importance that everyone concerned with the musical education of the young should realize from the very first, that the ear and the musical sense must eventually serve as absolutely reliable discriminators between what is beautiful, noble, strong and pure, and what is not; between what is false and what is true; between what is really musically artistic and what is not. Rules have



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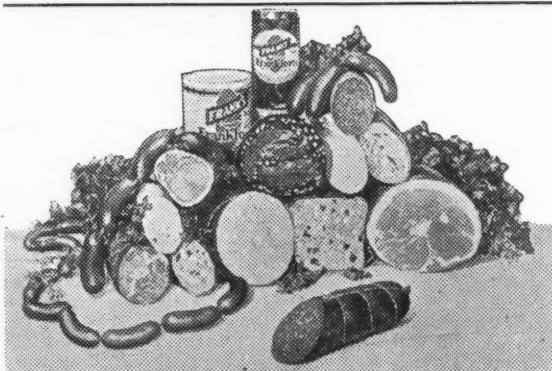
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no meaning as rules: their significance can only be felt, therefore, it is imperative for the creation of a correct musical taste, that the teaching of harmony and musical form should be such, as to make its direct and insistent appeal to the pupil's ear and musical sense. The pupil must be made to respect and conform to the spirit of law, until, out of his own soul he is great enough to transcend it. To avoid certain progressions in obedience to rules is comparatively of no value to the artist; but to avoid certain progressions and methods because they are ugly and crude is quite another matter. Rules of themselves are of little value; for they are constantly ignored and to fine effect in some of the world's grandest literature; but everything depends upon how these things are done, as to whether the innovation is permissible, because beautiful; or whether it is not permissible because artificial and crude.

Appreciation, which is only another word for taste, depends upon understanding, and understanding comes as a result of study and experience. However difficult in the case of music to discover standards of taste, it is evident that they must exist, even though they do not and cannot possess the definiteness of grammatical rules. In appraising new music, the critic is conditioned by his education and his temperament, the one acting upon the other. No music endures unless its workmanship be good, for the excellent reason that the human mind loves arrangement and just proportion, the perfect adaptation of means to an end. In the second place, technique without some higher quality is but a body without a soul, and therefore great work is suffused with that light if inspiration, which we call genius and which, when it deals with the emotions, is indefinable but real. While the existence of good and bad in music is undoubted, thus involving the existence of a standard of taste, the formation of that taste in regard to such an intangible art, is attended with so many conditions of temperament and education, that it is impossible to define exactly what is its basis or what are its limits.

The state of our musical taste is very largely dependent upon the kind of music we are most accustomed to hear and listen to, in very much the same sort of way that our moral characters are affected for good or for ill, by the kind of literature we are generally accustomed to indulge in and to take pleasure. We are mostly able to exercise but little control over one part of our possible musical environment, while over another large part, we are able to exercise a great deal. The persistent aim therefore of the musical or music-lover, who truly appreciates and values the importance of the possession of a sound and a healthy musical taste should be a two-fold one: First, he should endeavor to make himself as non-impressible as possible to those manifold deleterious musical influences that do so constantly and almost inevitably beset him; Secondly, he should likewise endeavor to counteract as far as possible any such harmful tendencies by keeping in constant vital touch with music of a genuinely artistic kind, and so summon as far as he is able those influences which minister solely to all that is best in his musical nature, in-

fluences which help to build up, develop and refine his musical taste. For unless musical taste is to some extent educated, it soon becomes vitiated as a matter of course.

Rarely is good musical taste found naturally developed. The root of it may be there, but to reach fruitions, it must be developed by the education of hearing. Taste shows a quick susceptibility to educational processes. When we come to the matter of discrimination and of musical taste, indeed we find them summed up in the statement, what is one person's music is another person's noise. The reasons for the truth of this are many and varied, dividing themselves into reasons of nature and reasons of education. The taste of a person develops by experiment and growth of discrimination. First, there is satisfaction in the gross, immature and rough. The total combinations of the great masters are wasted on the ear, which finds satisfaction in music that is anything but artistic. The one way to impress upon another that good music alone is music, is to go to work subtly to educate his taste. Therefore it behooves the musician to make his converts by means of better music, for arguments are of no avail.

Public taste depends upon individual tastes. Therefore it is the teachers who may help to raise the artistic standard to something more nearly approaching its true level. Were music taught as it should be taught, were it given full opportunity to win its way in the hearts and homes of its pupils, this branch of work would be of incalculable aid in elevating the taste of the general public, and if art, if the love of the ideal is of importance in the development of humanity, if there is a reason for the judgment, which prefers the influence of a noble orchestral concert, a grand opera or any other program of high order, to the sway of the "popular march and song", this subject is worthy of serious attention. To develop the pupil's thought faculty by stimulation to inquiry concerning the composers, whose works he studies, and thus, with anecdotes of the great musicians, and curious and interesting facts of the evolution of different instruments, to lead to the study of musical history, is most helpful in the development of artistic taste in the pupil. It is the cultivation of higher ideals in the field of music-teaching, that will tend to raise public taste.

What is it that enables us to appreciate the finer qualities of art, to perceive not merely beauty, but those characteristics of order, symmetry, imagination, etc., which constitute its claim to excellence? How can we distinguish between the nature and merits of a simple song at one extreme, and of a symphony at the other? How can we appraise the efforts of a performer in presenting a work of art, and pass judgment as to whether he has been successful in investing the music with the meaning and dignity intended by the composer? In these matters the mere possession of inborn musical sensibility, though much, is not all. It is the trained and cultivated faculties alone, which can unerringly and with authority, pronounce upon the validity of a work of art, and the excellence of its presentation. In music we need to have our perceptivity adequately trained and directed towards given objects.

(Continued on Page 83)

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INFALLIBILITY: Meaning, Necessity, Organs.

Definition of Infallibility.

Infallibility in general, is exemption or immunity from liability to error or failure.

Infallibility in theological usage is the supernatural prerogative, by which the Church of Christ is, by a special Divine assistance, preserved from liability of error, in her definitive dogmatic teaching, regarding matters of faith and morals.

Ecclesiastical Truths Assumed to be Established Before Considering the Question of Infallibility.

1. Christ founded His Church as a visible and perfect society.
2. He intended the Church to be absolutely universal, and imposed upon all men a solemn obligation actually to belong to it, unless inculpable ignorance should excuse them.
3. He wished this Church to be one, with a visible corporate unity of faith, government, and worship.
4. In order to secure this unity, Christ bestowed on the apostles and their legitimate successors in the hierarchy, and on them exclusively, the plenitude of teaching, governing, and liturgical powers with which He wished this Church to be endowed.

Distinction Between Infallibility, Inspiration, Revelation.

1. **Inspiration** signifies a special positive Divine influence and assistance, by reason of which, the human agent is not merely preserved from liability to error, but is so guided and controlled that what he says or writes is truly the word of God, that God Himself is the principal author of the inspired utterance; but **infallibility** merely implies exemption from actual error, and exemption from the possibility of error, in matters of faith and morals.

2. **Revelation** means the making known by God, supernaturally of some truth hitherto unknown, or at least, not vouched for by Divine authority, whereas, **infallibility** is concerned with the interpretation and effective safeguarding of truths already revealed. Hence, when we say for example, that some doctrine defined by the Pope, or by an oecumenical council is infallible, we mean merely that its inerrancy is Divinely guaranteed according to the terms of Christ's promise to His Church, not that either the Pope or the Fathers of the Church are inspired, as were the writers of the Bible, or that any new revelation is embodied in their teaching.

Infallibility does not require holiness of life, much less imply, **impeccability** in its organs; sinful and wicked men may be God's agents in defining infallibility. The validity of the Divine guarantee is independent of the fallible arguments upon which a definite decision may be based, and of the possible unworthy human motives that in case of strife may appear to have influenced the result. It is the **definitive** result itself, and it **alone**, that is guaranteed to be infallible, not the preliminary stages by which it is reached. If God bestowed the gift of prophecy on Caiaphas who condemned Christ, (St. John XI. 49-52; XVIII. 14) surely He may bestow the lesser gift of infallibility even on unworthy human agents. It is no argument at all against the infallibility of the Church, to point out the

moral or intellectual shortcomings of popes or councils, that have pronounced definitive doctrinal decisions, for here we may apply the words of Christ in regard to the Jewish High Priests, those who sit in the chair of Moses, that is in **authority** are to be obeyed, but according to their deeds do ye not. Had the Church been of human origin, it surely would have fallen when it had such unworthy popes as filled the chair of Peter in the eleventh century, but being of divine origin the promise of its Divine Founder "the gates of hell shall not prevail against it," the Church still preserved the doctrine of Christ pure and spotless as it was given by Jesus Christ to His Apostles. Even in the Apostolic College, we find an unworthy apostle, and yet he too went forth with the other eleven, and taught the people. The weakness of the human agent as a man only proves that **impeccability** is not to be found in fallen human nature; nevertheless, if that same weak human being occupy the chair of Peter, then he too is gifted with infallibility when speaking as Vicar of Christ on matters of faith or morals to the whole Church.

Proofs of the Infallibility of the Church.

1. **From Holy Scripture.** Christ promised to be with His Apostles and their lawful successors even to the end of time, "Behold I am with you all days even to the consummation of the world." (St. Matt. XXVIII. 20.) Christ promised the Holy Ghost to the apostles and their successors, "I will ask the Father and He will give you another Paraclete, that He may abide with you forever, the Spirit of Truth." (St. John XIV. 16, 17.) Again, "When the Spirit of truth is come. He will teach you all truth." (St. John XVI. 13.) By these words it is clearly indicated that the object of the Holy Ghost's assistance is to preserve the faith pure; and that not in the apostles only, but also in their successors who have the same mission; namely, to teach the truth. For the Holy Ghost is to remain with the **apostles forever**, not only for a time; but the Holy Ghost can abide with the **apostles forever**, only in their successors, who discharge the same Divine commission given by Christ to the apostles. The Office of the Holy Ghost in the Church is again most clearly expressed by these words of Christ, "But the Paraclete, the Holy Ghost, whom the Father will send in My name, He will teach you all things, and will bring all things to your mind whatsoever I shall have said to you." (St. John XIV.) Christ also promised that the Church He was to found upon St. Peter would be **imperishable**. "Upon this rock I will build My Church, and the gates of hell shall not prevail against it." (St. Matt. XVI. 18.) By the "gates of hell" in general, we understand the assaults of the Church's enemies, the most dangerous of which are those that threaten to destroy the faith, the very foundation of Christian life. Christ, therefore, promised infallibility to His Church, by the fact that He gave it a foundation against which error should not prevail.

St. Paul says, "The Church is the pillar and ground of truth." (1. Tim. 3.) The terms **pillar** and **ground** imply firmness, stability. The apostles were convinced that it was with the assistance of the Holy Ghost that they issued decrees, which were binding on the whole Church. "It hath pleased the Holy Ghost and us." (Acts XV. 18.) Therefore what is true of the apostles is likewise true of their successors, since the same mission and the same promise was given to both.

Christ also said, "If he will not hear the Church let him be to thee as the heathen and the publican." (St. Matt. XVIII. 17.) Again, "He that hears you hears Me, and he that despises you despises Me." (St. Luke X. 16.)

2nd Proof. **From Tradition.** All the fathers of the church have taught the infallibility of the Church. St. Irenaeus says, "The apostles have deposited the truth, full and entire; there only can it be found. The successors of the apostles preserve our faith intact and expound to us the Holy Scripture without danger of error." St. Athanasius speaking of the decrees of general councils calls them, "God's own word."

3rd Proof. **From theological reasons.** The obligation to hear the Church is as great as if Christ Himself spoke to us; but God can not oblige us to hear a fallible authority. Therefore, the Church must be infallible in its teaching.

Necessity of the Infallibility of the Church.

As Christ requires us to hear the Church under pain of being considered as a heathen and a publican, the Church

of Christ of necessity must possess the privilege of infallibility, for if it did not, Christ would be obliging us to hear and obey a body liable to error and falsehood, but this He could not oblige, as He is eternal truth, and can thereby oblige us to hear only an infallible authority, and this He does by His own emphatic words addressed to His Apostles and their lawful successors, "He that hears you hears Me, and he that despises you, despises Me." (St. Luke X. 16.)

Organs of Infallibility.

1. The legitimate decrees of General Councils.
2. The unanimous voice of the bishops dispersed throughout the world, **but united with the pope.**
3. The ordinary and uniform preaching of the Church.
4. The Pope alone when teaching "**ex cathedra**".

Definition of General Council.

A General Council is a council to which—

1. all bishops have been summoned,
2. over which the Pope presides in person, or through his legate,
3. at which all the bishops, or at least as many as sufficiently **represent** the whole teaching body of the Church attend.

The majority of bishops is not required to render a council general, and this is manifest from history and from the very nature of the case, for those who fail to attend, renounce their right of suffrage, and tacitly give their consent to the decrees.

Reasons Why a General Council is Infallible.

If the General Council could err, the whole Church would necessarily be led into error; because all are obliged to **accept** its doctrinal decisions. But the whole Church cannot be led into error. Therefore a General Council can not err.

Meaning of Legitimate Decrees of a Council.

A decree of a General Council is **legitimate** only when it has received the approval of the Pope, either **personally** or through his legate.

It has always been the **conviction of the Church**, that as soon as a general council decided a disputed point, or proposed any doctrine to the faithful as revealed truth, the matter was ended, and all were obliged to submit to its decision. St. Gregory the Great says, "As the four Gospels, so also I accept and venerate the four councils." St. Gregory the Great ascended the throne of Peter in 590 A. D.

General Councils are **not** absolutely necessary, for a General Council has no greater doctrinal or administrative authority than the Pope alone. Only the **legitimate** decrees of a General Council are binding, and as we know, a decree is legitimate only when it has received the approval of the Pope, and is promulgated by his order.

Reasons Why General Councils are Useful.

1. The Catholic doctrine is there proclaimed more solemnly.
2. The people know better that the doctrine defined is that of the whole Church.
3. The Pope is surrounded by a greater number of gifted intellects.

If a Pope dies during a General Council, it is interrupted until his successor orders it to be continued.

Second Organ of Infallibility.

The unanimous voice of the bishops dispersed throughout the world, **but united with the Pope** is the second organ of infallibility. It is nowhere implied that this obligation exists only towards the Church in council assembled. Now, if the **hearing Church** is bound to submit to such decisions, of doctrine given by the voice of the bishops dispersed throughout the world, but united with the Pope, such decisions must be absolutely true, otherwise, the whole Church would be led into error, which is impossible. "The gates of hell shall not prevail against it." (St. Matt. XVI. 18.) Such a decision takes place when the Pope and the bishops unite on a certain decision, given, say by a provincial council, or an a confession of faith drawn up by some one, as, for instance, as in the case of the Athanasian Creed; or when they unite in condemning some error regarding faith or morals. Therefore the bishops dispersed throughout the world but united with the Pope form no less the **whole teaching body** of the Church, than if they were in council assembled; consequently the assistance of Christ, "Behold I am with you all days even to the consummation of the world."

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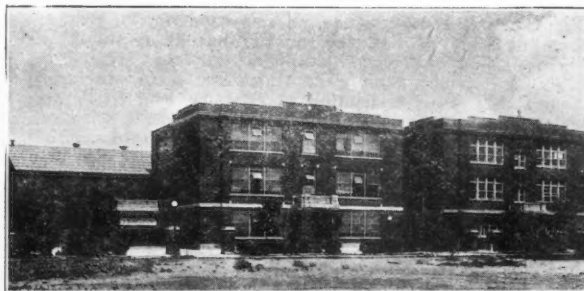
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(St. Matt. XXVII. 20.) abides with them equally in both cases. Hence, the obligation of the faithful to submit to these decisions is universal.

Third Organ of Infallibility.

The Church exercises its infallible teaching authority also through its ordinary and uniform teaching of the Christian Doctrine. Infallibility was promised to the teaching body. The bishops collectively form the teaching body of the Church, and the Holy Ghost, according to the promise of Christ, abides with that teaching body taken collectively, whether it defines or simply teaches. The doctrine delivered by the teaching body taken collectively, whether directly by the bishops, or indirectly by the priests, forms the belief of the faithful; for they are dependent upon their bishops, or upon the priests immediately charged by them to teach the truths of salvation. Hence the faithful would be necessarily led into error, if the teaching Church as such could err in the ordinary preaching of Christ's doctrine.

Fourth Organ of Infallibility.

The Pope alone defining "ex cathedra" possesses infallibility. The Vatican Council, 1870, has defined as a "divinely revealed dogma" that the Roman Pontiff when he defines ex cathedra, is possessed of infallibility, and consequently, that such definitions of the Roman Pontiff are irreformable of their own nature and not by reason of the Church's consent.

Meaning of the Expression, "The Pope Defining Ex Cathedra".

The Latin words "ex cathedra" mean "from the chair", that is, the chair of Peter. The Pope defines "ex cathedra" when—

1. he as supreme head and teacher of the whole Church,
2. pronounces judgment in matters of faith or morals,
3. binding the whole Church.

Conditions Required for Ex Cathedra Teaching as Given by the Decree of the Vatican Council.

1. The Pontiff must teach in his public and official capacity as pastor and doctor of all Christians, not merely in his private capacity as a theologian, preacher, or allocutionist, nor in his capacity as a temporal prince or as a mere ordinary of the Diocese of Rome. It must be clear that he speaks as spiritual head of the Church universal.

2. Then it is only when, in this capacity, he teaches some doctrine of faith or morals that he is infallible. There are also indirect and secondary objects to which infallibility extends, namely, doctrines and facts which, although they cannot strictly speaking, be said to be revealed, are nevertheless so intimately connected with revealed truths that, were one free to deny the former, he would logically deny the latter, and thus defeat the primary purpose for which infallibility was promised by Christ to His Church. This principle is expressly affirmed by the Vatican Council when it says that "the Church which, together with the Apostolic office of teaching received the command to guard the deposit of faith, possesses also by Divine authority the right to condemn science falsely so called, lest anyone should be cheated by philosophy and vain conceit."

3. Further it must be sufficiently evident that the Sovereign Pontiff intends to teach with all the fullness and finality of his supreme Apostolic authority, in other words that he wishes to determine some point of doctrine in an absolutely final and irrevocable way, or to define it in the technical sense. (For technical sense of "Definition" see "Compendium of First Year" page 45.)

4. Finally, for an ex cathedra decision it must be clear that the Pope intends to bind the whole Church to demand internal assent from all the faithful to his teaching under pain of incurring spiritual shipwreck, according to the expression of Pius IX. in defining the Immaculate Conception of the Blessed Virgin.

What Follows from the Pope Defining Ex Cathedra.

1. When the Pope, in virtue of his supreme apostolic power, issues decrees on matters of faith and morals binding on the whole Church, he is by Divine assistance guarded against error.

2. That such definitions do not receive their binding force from the consent of the Church.

3. That this infallible teaching authority of the Pope in matters of faith and morals has the same extent as that infallibility granted by Christ to His Church as such.

Texts of Holy Scripture in Proof of the Primacy of Peter.

1. "Feed My lambs, feed My sheep." (St. John XXI. 16, 17.)
2. "But I have prayed for thee, that thy faith fail not, and thou, being once converted, confirm thy brethren." (St. Luke XXII. 32.)

The Primacy of Peter Proved from Tradition.

1. It is a fact that cannot be denied that from the beginning there was a wide-spread acknowledgment by other churches of some kind of supreme authority in the Roman Pontiff in regard not only to disciplinary but also to doctrinal affairs. This is clear from the way that St. Ignatius of Antioch addresses the Roman Church.

2. From the conduct of Pope Victor in the latter part of the second century, in connection with the paschal controversy.

3. From the teaching of St. Irenaeus, who lays it down as a practical rule that conformity with Rome is a sufficient proof of Apostolicity of doctrine against the heretics.

4. St. Augustine in the fifth century voices the prevailing Catholic sentiment when in reference to the Pelagian heresy he declares, in a sermon delivered at Carthage after the receipt of Pope Innocent's letter, confirming the decrees of the Council of Carthage: "Rome's reply has come; the case is closed." And again the same great Doctor says in referring to the same subject about which he insists that "all doubt has been removed by the letter of Pope Innocent of blessed memory."

Extent of the Infallible Teaching Authority of the Church, and of the Pope Defining Ex Cathedra.

1. What is revealed in matters of faith or morals.
2. To declare what is contrary to the teachings of revelation in matters of faith or morals.
3. To judge of so-called dogmatic facts, facts necessarily connected with the doctrines of faith or morals. To declare infallibly also in the concrete, that such or such a particular statement is, or is not orthodox; that such or such a book does, or does not contain teachings contrary to faith or morals.
4. The decrees binding the whole Church in matters of divine worship and discipline, since these are in closest connection with faith and morals; that such decrees, therefore, can never contain anything contrary to faith or morals.
5. The same infallibility extends to the canonization of the saints.

The Pope cannot delegate the exercise of his infallible authority to the Roman Congregations, and whatever issues formally in the name of any of these, even when approved and confirmed in the ordinary official way by the pope, does not pretend to be ex cathedra and infallible. The pope can, of course, convert doctrinal decisions of the Holy Office, which are not in themselves infallible, into ex cathedra papal pronouncements, but doing so he must comply with the conditions already explained.—(Cath. Cyc.)

Mutual Relations of the Organs of Infallibility.

Only bishops who are in corporate union with the pope, the Divinely constituted head and center of Christ's mystical body, the one true Church, have any claim to share in the prerogative by which the infallibility of their morally unanimous teaching is divinely guaranteed according to the terms of Christ's promises. And as the pope's supremacy is also an essential factor in deciding the oecumenicity of councils, it is natural to enquire how the infallibility of general councils is related to papal infallibility. In the Catholic view, the co-operation and confirmation of the pope in his purely primatial capacity are necessary, according to the Divine constitution of the Church, for the oecumenicity and infallibility of a council. The pope teaching ex cathedra and an oecumenical council subject to the approbation of the pope as its head are distinct organs of infallibility. The Gallican contention is excluded, that an oecumenical council is superior, either in jurisdiction or in doctrinal authority, to a certainly legitimate pope, and that one may appeal from the latter to the former. Thus it is clear that the Vatican Council introduced no new doctrine when it defined the infallibility of the pope, but merely reasserted what had been implicitly admitted and acted upon from the beginning, and had even been explicitly proclaimed and in equivalent terms by more than one of the early oecumenical councils.

THE CULTIVATION OF MUSICAL TASTE.

(Continued from Page 79)

Taste in music does not mean the degree of pleasure that we may experience as a matter of pure sensuousness; it needs a certain exercise of discrimination, in order to discover whether the composer or the performer, as the case may be, has put forth just those efforts which were necessary to the attainment of his end, and whether he has employed them in the best possible way. In other words, where there is a lack of appreciation of good music, it is due mainly to ignorance and want of familiarity between merit and the reverse.

An eminent Viennese composer has this to say concerning the formation of a musical taste: "The first and principle thing in regard to the development of a sound musical taste, is that the ear be properly trained. The student must frequently attend good concerts. By careful listening to performances by the best artists, the taste for musical phrasing can be formed as in no other way. Unfortunately, musical taste among students is only too often led astray in our times by the ultra-modern tendencies of the art. When the child is brought up in the concert hall on a diet of Strauss, Debussy, Reger and such composers, it is naturally an enormously difficult proposition to establish a healthy taste for Bach, Mozart and Haydn. * * * When I think of what aspects the musical taste of today is taking on, I feel impelled to lay down the pen once and for all. There is such a spirit among the music public at large, of wanting to pretend to understand the works of the most highly advanced modern writers, that the composer who seeks for development along rational lines, must needs have some very depressing moments at times. Persons with practically no musical understanding, will grow wildly enthusiastic at a concert over some ear-racking composition which conveys no rational ideas whatsoever to the educated musical mind."

People who regard music as an accomplishment and a mere distraction will never succeed in acquiring a true appreciation of the art. Music is unsurpassed by any other art in elegance or in power to appeal to the human soul. It is one of the fundamentals of complete living. He who cannot appreciate the beauty of it, though the science be beyond him, is not really living. The lover of music is he who is transformed by its power. Music-study is to awaken one, to intensify one's capacity for pleasure, sympathy and comprehension. It reflects life, and life stirs us from the roots. The spirit of music is unifying. It consoles and reveals. It is not a means of life, it is life. The work of forming musical taste is a means of learning how best to use life's momentum.

Athletic Fields Stimulate Sport.

Twelve athletic fields are now available for 75,000 school girls of New York City who participate in some form of athletics, according to a report made at the eighteenth annual meeting of the girls' branch, Public School Athletic League. As many as 1,500 girls report each week for athletic instruction, whereas a few years ago only a handful could be rallied for the work.

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THE CATHOLIC SCHOOL JOURNAL,
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May, 1924

Vol. 24, No. 2

EDITORIAL COMMENT.

Cost of Public Education Rises.

The National Education Association has sent out a note for publicity in which occurs this paragraph: "Expenditures for public schools must not be reduced. That is the keynote of the platform which was unanimously adopted."

Money, money and more money. What a piece of impudence, to say no more, is such a statement to broadcast to the American people at this critical time, when the whole nation is stirred to deep sorrow and chagrin over the abuse of money at the very center of our country.

Red tape, exclusion of political influence and home rule are better keynotes than money. The American Council on Education has issued two books, one "The Financial Statistics of Public Education in the United States, 1910-1920", the other, "The Financing of Education in the State of New York". The publications seem to be an excuse and apology for the tremendous increase in the cost of public education and the enormous bonded debt in nearly every part of the country. An item or two from these reports may be of interest:

The very first paragraph runs:

"The cost of public education in the United States, measured in actual dollars, increased much faster from 1910 to 1920 than in any preceding ten-year period since 1870. This does not take into account the changing value of the dollar."

The Increasing School Debt.

The school debt, particularly because of its rapid increase, cannot be ignored in any consideration of public school support. Per-capita figures, on account of the changing value of the dollar, mean relatively little here. They naturally showed an increase in outstanding bonded indebtedness per capita for education from 1910 to 1920. This increase occurred in 45 of the 48 states and was approximately 100 per cent in most of them. But other methods of comparison which are free from the difficulty connected with the per-capita figures, show that the increase is very great. Thus the annual deficit in school finances increased from 3 per cent of the school revenues in 1910 to 5 per cent in 1920. While the increase in federal indebtedness for war purposes made the proportion of the total debt incurred for education smaller in 1920 than in 1910, and the growth of state highway debts has reduced the relative importance of the state educational debt, still the local school debt has increased more than the local debts for all other purposes. Thirty-one states had a higher percentage of their total state and local debt incurred for education in 1920 than in 1910, and 17 had a lower percentage.

School districts bonded to approximately the full value of their school property are not unknown. The average ratio of such debt to school property, although rising rapidly, was in 1920, however, well under 50 per cent.

Between 1910 and 1920 the expenditures of the entire country nearly doubled for school sites and buildings, nearly trebled for interest, and increased about 2.5 times for current expenses.

Oregon Catholic Pupils Win Award.

There is a little town in Marion county, Oregon, Woodburn by name, that deserves notice in this space. The Community Club of the town offered three prizes in an essay contest to be competed for by school children of the town. The three prizes of the contest were awarded to the pupils of the parish school. This is remarkable as the school is one of less than one hundred scholars. The contest was conducted entirely by non-Catholics. The topics were, "Work and Earn", "Be Thrifty and Progressive", and "Spend Time and Money Wisely". The chief point to be noted is that this was in a state where the law in the near future proposes to make Catholic schools outlaws and forbid them to exist. One can not but feel a little jubilant over this contest and also glad that those in charge of the contest were honorable enough to confer the prizes to Catholic children, a proof that all the people of Oregon are not poisoned with the virus of bigotry.

New Dictionary of Similes.

F. J. Wiltach is the author of a book with the unique title of a "Dictionary of Similes". He has chosen what he considers the best from the writings of the year 1923. It will be noted that "Anonymous" carried off

the honors at least in number: Here are a few, not all of them of the highest literary character:

"Her hair is like an exploded can of tomato soup."—Anon.

"He felt like the symptoms on a medicine bottle."—George Ade.

"Dumb as the man who thought a football coach had four wheels."—Anon.

"Married men are like Ford cars. You can tell them by their clutch."—Anon.

"So thin she could fall through a flute and never strike a note."—Anon.

"Her mouth opened like a folding bed."—Anon.

"Fiction as gay as a Cancer week circular."—Berton Braley.

"His voice was like a buzz saw striking a rusty nail."—Arthur Fowell.

"Out of date as yesterday's shave."—Jean Nathan.

"About as easy to do as an elephant in a shawl strap."—Channing Pollock.

A Sign of the Times.

The craze for notoriety seems to afflict every class of persons, even public school teachers are not exempt from the insinuating microbe. Here is the latest example to come under notice. A lady teacher in Colorado writes to the President, asking him to join in a lion hunt near her town, Cassell. Just think of it, a lion hunt, very likely she wishes to be the lioness of the day. She says: "A lion hunt is planned for the destruction of huge beasts that are prowling the mountains of South Platte Canon. One huge creature has driven away all the other game from the forests and is killing sheep, deer and pigs near the homes. Lives of children attending sheep is unsafe. Even the dogs whine and hide when they get his spoor. The sport of tracking and killing such game is worthy of any of the men of the capital. I have written to our Governor "Sweet", trying to have an official lion hunt planned. We would like to see you and your friends enjoy this truly royal sport."

"The summer hotels at Grant and Cassells offer fair accommodation for those who wish to hunt. There are guides in Grant who could help if they knew when a party would come. The cold wave we are having makes this a splendid time to catch the old fellow. One chased me half a mile one night and parties of hunters have been close to the school."

One can with difficulty imagine the thoughts of the President, when this invitation reached the Executive office. No doubt, he thought there were a goodly number of lion hunts in action nearer home.

College Athletics vs. Commercialism.

College athletics seem doomed to some sort of reform. Commercialism has been the evil of the games:

"In a recent address a famous educator told his audience that college sports were becoming more and more commercialized and he tried to give an explanation for it. He said the

cause was the sports pages of the daily newspapers. These pages, he explained, devote their columns almost exclusively to professional sports. The athletes read the columns. They discover that a certain major league ball club signs a player for a salary well up in five figures; that another major league team buys a player for a figure in the six figures; that baseball made millions of dollars in the previous year; that the world series had greater gate receipts than in any previous October; that a hockey player receives several hundred dollars for each game; that a man playing professional football gets as much; that a pugilist demands a million dollars for his end of the purse to fight for the world's championship; that another pugilist refuses to fight for a paltry \$250,000; that tennis stars are to receive money for playing; that golf professionals are making from \$10,000 to \$30,000 a year; that fabulous sums are paid to the pros. for a single match; that ski jumpers get \$200 a week; that pro. basketball players get as high as \$250 a game. Day after day, in each issue of his favorite newspaper, the young athlete reads these facts. Always, when he reads of a sporting event, the event is linked with the dollar mark. In his mind sport and money become inseparable companions; he cannot think of one without thinking of the other. He naturally concludes that sport cannot be conducted without remuneration. The tone of the newspaper columns is then, according to the educator, the reason for the spread of commercialism in our colleges and universities.

A writer, who calls himself a "Veteran Sports Writer", comes back at the above charges with these solid sentences of truth:

"This educator evidently has missed a great deal on the sports pages of the daily newspapers. He has not read the college sport news and of this quite a bit is being printed in the newspapers, more now than ever. And, had the educator read the sports pages, he would have found the real reason for the spreading tendency toward professionalism. There, on those same pages, we discover that one university is completing a stadium costing two million dollars; that another university is starting one that will cost at least as much; that another university is planning to build one more expensive than any of the others; that certain universities are going to extend the seating capacity of their stadiums to get bigger crowds and bigger receipts; that such and such university exceeded its previous football profits by many thousands in the past season; university football teams playing for \$50,000 guarantees; universities engaging football coaches for salaries in five figures; university football teams taking trips across the country to engage in holiday games; universities charging five dollars a seat for football games."

There you have views from both sides of the field. It might be a good idea if the next meeting of the Na-

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CLOISTER CHORDS.

(Continued from Page 64)

ory is perpetuated.

Laminated lumps of coal, richly impressed with fern fronds, seemed darkly to remember the suns of Carboniferous skies. Sun-force, transformable into heat, light, sound, mechanical energy, electric power, and gorgeous coal-tar colors—lay inert in the lumps of coal.

But the glittering minerals attracted the children. Quartz, crystals, rose quartz, smoky quartz, bloodstone, jasper, ribbon jasper, chrysoprase, amethysts—crystalline, amorphous, beads of amethysts; agates, moss agates, banded agates, carnelian and agate; opals—precious opal in matrix, wood opal, prase opal, fire opal in matrix; feldspars, Amazonstone, Labradorite, moonstone; beryls, golden beryls, aquamarines, emerald in matrix; topazes, garnets, turquoises, tourmalines; shining ores countless and nameless—all gave out gladly their mystic charm to the children. The wonder, the loveliness, the youthful goodness and gladness in the eyes that gazed, awakened—for the hour at least—the life that sleeps in the minerals.

V.

A sudden snow storm had arisen whilst we were thus happily engaged in the geological department of the Museum. On reaching an open window of an upper story in the west wing we gazed with delight and surprise at the wonder-work of the snow. Trees black and bleak an hour ago were "ridged inch deep with pearl", and the park benches, the gorse bushes, the privet hedge "wore ermine too dear for an earl". The housetops, the park, the city, the hills lay in pristine whiteness:—so tolerated just for the hour, however, by the Pittsburgh sun, which, emerging in splendor in the western sky, was even then undoing the wonder-work of the snow.

We turned to the entomological exhibit. In anticipation of questions I quoted deprecatingly,

"A learned man would give it an ugly name,

Let him name it who can,—

Its beauty would be the same."

—Tennyson.

Perhaps imagination was at play, or perhaps the slanting rays of the sun reflected from vanishing snow moved over the scene, but the insects seemed living, not dead. Their colors seemed warm, not cold, vibrant, not rigid, palpitant with hues of blue, green, golden, purple, and red. Burnished beetles, tropic butterflies sparkled as sards, topazes, rubies, emeralds, sapphires, opals, and pearls. And just then, as the sun, going down in the west, suffused the skies with amber light and crimson, these colors caught from the snows, moved over the beetles and the butterflies. And thus glittering in rose light—we left them.

"God loves beauty," we said reverently, as we hastened back to our Convent school.

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THE TEACHING OF RELIGION.

HOW TO BUILD UP IDEALS.

By Rev. C. Bruehl, Ph.D.

What imparts to ideals the peculiar strength they have is their emotional concomitant. A mere abstract idea is impotent and inert. It possesses but little power to arouse us to action. Quite appropriately Dr. Jules Payot says: "But all our experience convinces us more and more of the powerlessness of the idea." (The Education of the Will. Translated by Smith Ely Jelliffe, M. D., Ph. D., New York: Funk and Wagnalls Company.) As an example of the weakness of ideas he refers to the fact that the thought of death so little modifies our conduct. "In the same way," he writes, "the idea of the inevitableness of death is with most people merely an abstract conception. This idea which, after all, is so full of consolation and rest, and so calculated to weaken our ambitions and check our proud and selfish impulses, and heal the source of all our troubles, has nevertheless no influence upon our conduct." He concludes with this observation: "Ideas by themselves do not constitute a force. They would be a force, provided they were the only thing in consciousness; but, as they often find themselves in conflict with the emotional states, they are obliged to borrow from feelings the force which they lack when they come to struggle against them."

Only when an idea becomes associated and allied with emotions and feelings does it acquire the power to call forth actions. In other words only when the idea is transformed into an ideal does it become energetic. Thus is revealed to us the way in which we may influence our own conduct and that of others. If we intend to obtain results in this regard we must secure the co-operation of our feelings and emotions. Unless they become enlisted all educational efforts are futile. The abstract notion of a virtue has never yet made anybody virtuous. Before he will make even the least attempt to walk the arduous path of virtue his fears and hopes, his desires and hates must be stirred. These elemental emotions contain a terrific energy that may be advantageously exploited in behalf of virtue. Therein lies the art of the educator, to utilize them for his purposes and to harness these blind forces to great aims. To make ideas useful for conduct we must, therefore, give them an emotional background. Certain ideas which we wish to influence our life and shape our daily behavior must be invested with a tone of feeling. That will give them practical efficacy. We again quote Dr. Payot: "It is necessary," he writes, "if we would weld an idea solidly and indestructibly to a desired action, that we should fuse them together by the heat of an emotion. It is possible for them in this way become irrevocably united. What else is education but the bringing into play of powerful feelings to create habits of thought and action; that is to say, the organization in the child's mind of a system of connections in which ideas are bound to other ideas, or ideas to feelings, or ideas to acts?"

We have previously defined an ideal as an image with a strong emotional coloring. If we wish to be more explicit we may say that it is the intellectual representation of a perfect type of a person or a state coupled with the strongly accentuated wish that this type become actual. In these definitions both the intellectual and the emotional factors appear clearly. The task of the moral teacher, then, resolves itself into this that he endeavor to develop certain sentiments in connection with certain ideas. This connection must become very intimate and unbreakable so that whenever the idea arises in consciousness simultaneously also the sentiments that should go with it appear. Hence, the idea of some vice would automatically call forth sentiments of aversion, repulsion and disgust; the idea of virtue, on the other hand, would immediately bring into play feelings of delight, attraction and pleasure. When such associations have been definitely established, the child is strengthened against temptation and properly equipped to take up the battle of life. These associations will assert themselves and stand the child in good stead when the assault comes. It does not require much argument to make us see that it is a supreme advantage that the first sentiment aroused at the mention of some evil deed will be one of fear or shame. Such firmly established associations are towers of strength that

render the attacks of evil vain and make victory easy. Such associations should be the result of religious training. They constitute the precious heritage which the child takes from the school. To forge powerful links between ideas, emotions and actions is the aim of religious and moral education. If the emotions, the tastes, the loves, the preferences of the child are on the side of righteousness and virtue all is well and nothing need to be feared. It is not enough merely to form mechanical habits of conduct; such habits will not survive. Habits must become deeply rooted and anchored in our emotional nature; only then have they a real chance of surviving changes of environment.

The breakdown of mechanical habits is a phenomenon that can be frequently observed and that fills educators with discouragement. Children trained to attend daily Mass and faithful to the practice during their school course will immediately abandon the custom on their leaving school. Collegians accustomed to recite their daily prayers while at college will entirely neglect this wholesome practice during their holidays. Girls raised in academies will forget everything they have learned to practice when caught in the social whirl. Evidently in these cases, which are deplorably frequent, the habits have not taken deep root. They remained purely external. They had no emotions behind them. The heart was foreign to them.

The reason why mechanical habits fail is because they are not based on strong emotional preferences. They are kept up as long as nothing interferes and laid aside as soon as they become inconvenient. Father Ernest R. Hull, S. J., forcibly puts the case in the following passage: "In diametrical contrast to the mechanical habit is the volitional, ethical or moral habit. But while mechanical habits are a great help to volitional habits on account of the facility they give, it must not be imagined that mechanical habits can ever serve as a substitute for volitional habits. If the upbuilding of the boy has been mostly on mechanical lines; suppose he has been doing all sorts of pious things for years merely because the rule and routine-order of the school required them and enforced them by supervision and discipline, without building up behind them an interior structure of volitional habits—well, the mere mechanical facility he has acquired will not be enough for the purposes of adult life, and there is sure to be a gradual falling-off, if not a sudden collapse. The reason is this: Mechanical habits merely give facility to do certain things; but they do not supply motives." (Collapses in Adult Life; B. Herder, St. Louis, Mo.) Habits only then have vitality when they are backed up by emotional attitudes or when they are sustained by ideals.

Sentiments, feelings, affections and emotions form the natural equipment and endowment of man. These feelings, however, are blind. They must be guided. It is paramount that they be connected with the right objects and ideas. If a certain definite person is frequently held up to us for admiration and if by appropriate description admiration is actually aroused, eventually this sentiment will arise spontaneously when ever mention is made of this person. Thus we are able to direct admiration into the proper channels and prevent the child from admiring things that do not deserve admiration. The same may be done with regard to the other sentiments. They all may be linked with noble and elevated objects and ideas and thus become a great help for leading the right kind of a life. The emotions are the storehouse of moral energy. To educate the child without utilizing them is like trying to run a system of electrical cars without a powerhouse in which the necessary energy is generated. That is the fatal blunder of an overintellectualistic education, which overlooks the fact that man is not a purely intellectual being.

The process by which sentiments are built up around an object or an idea in a manner that they will become permanently associated is briefly described by Prof. Charles S. Gardner. The passage reads: "The repeated excitation of the appropriate feelings in connection with an object or an idea, and the appropriate expression of those feelings—such is the simple process by which sentiments are developed. Fundamentally it is a process of habit formation." (Psychology and Preaching; The Macmillan Company, New York.)

(Continued on Page 88)

HUMOR OF THE SCHOOL ROOM.

"When a Feller Needs a Friend."

Teacher: "Why, Jimmie, is it true that your mother has diphtheria?"

Jimmie: "Yes, ma'am."

Teacher: "But don't you know you mustn't come to school; you might give it to the whole class?"

Jimmie: "No, ma'am, it's only me stepmother, an' she never gives me nuttin'."

In the Physiology Class.

An examination in the elementary physiology class elicited the following answers in reply to the question, "What is the use of the nose?"

"The nose is what we have a cold with."

"The nose is for wiping."

"The nose is to turn up at things."

"The nose is to blow with."

"The nose is to put powder on."

Degree of Discipline in Name.

Two boys who managed to be rather unruly in school so exasperated their teacher that she requested them to remain after hours and write their names 1,000 times. They plunged into the task.

Some fifteen minutes later one of them grew uneasy and began watching his companion in disgrace. Suddenly the first one burst out with despair between his sobs and said to the teacher:

"Taint fair, mum! His name's Bush and mine's Schluttermeyer."

Illustrating the Young Idea.

A teacher on the east side was instructing her class in the rudiments of the English language.

"Pietro," she said, "make a sentence using the word 'indisposition'."

Pietro, who was of a pugilistic turn, assumed an aggressive attitude and announced:

"When youse wants to fight, you stands in dis position."

Explanation of Pure Country Air.

A professor in an education institution of this city was examining some students in hygienic science.

"The great city agglomerations vitiate the atmosphere," he said. "Morbiferous germs, escaping from inhabited interiors, contaminate the air roundabout. In the country, however, the atmosphere remains pure. Why is that, Jones?"

"Because," said Jones, "the people in the country never open their windows."

When Swallows Homeward Fly.

A class in natural history was reciting.

The teacher asked, "Where is the home of the swallow?"

A long silence, and then a hand waved.

"You may answer, Robert."

"The home of the swallow," declared Robert, "is the stummick."

Qualified in B-Flat.

The teacher of singing: "Now, children, give us 'Little Drops of Water', and put some spirit in it."

The Head (whispering): "Careful, sir, careful. Remember this is a temperance school. Say—er—put some ginger in it, if you must."

Boy Saw the Moral.

The teacher was trying to impress on the children how important had been the discovery of the law of gravitation.

"Sir Isaac Newton was sitting on the ground and looking at the tree. An apple fell on his head, and from that he discovered gravitation. Just think, children," she added, "isn't that wonderful?"

The smart boy in the class did not seem impressed. "Yes, miss," he piped up. "And if he had been sitting in school looking at his books he wouldn't have discovered anything."

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THE TEACHING OF RELIGION.

(Continued from Page 86)

Here magnificent vistas and alluring perspectives open up for the biblical class. The teacher has a wonderful power, for it is within his sphere to form the ideals of his pupils. Also he can make the class extremely pleasant and fascinating, since the exercise of our emotions is most agreeable. Emotional thrills are most delightful. It is that circumstance that accounts for our love of stories of every kind. The bible stories can be told and explained in a way that will yield the child considerable emotional pleasure and at the same time that will help to organize its emotional attitudes and constitute definite complexes of feelings.

We take the story of the unfortunate Ananias and his equally hapless spouse. The structure of the story as told in the Acts is highly dramatic. In that respect it could not be improved upon. The mere retelling will cause the child much pleasing emotional excitement. Unless entirely bungled it will hold the child actually spellbound. In turn fear, awe, loathing and aversion are aroused. And these emotions will become associated with the subject of lying. The figure of Ananias will stand out in the mind of the child and gather around it a group of emotions. Among these will be fear, horror and loathing of insincerity. Thus the memory of Ananias will act as a deterrent to lying.

EDITORIAL COMMENT.

(Continued from Page 85)

tional Catholic Educational Association would discuss this subject in so far as our colleges and universities are concerned.

The Matter of Premiums.

Too much care cannot be taken in regard to selecting the right kind of books for premiums, and the approach of the Commencement season makes this topic pertinent and timely. We sometimes fall into the dangerous habit of selecting books solely by their titles, with the result that we spread dangerous literature and instill wrong habits of reading. We know of a zealous school director who was in the habit of selecting Kingsley's "Westward Ho" every year as a prize book. When remonstrated with, he ingeniously confessed that he had never read the book, but had judged from the title that it was a fine, dashing book for boys.

Several heads are usually in the aggregate wiser than one, and it is an excellent plan for several of the teachers to make a personal examination of prospective premium books. They might briefly record in writing their impressions of the books, and their reports should be kept for future reference. The Benzigers have now a fairly extensive list of readable juvenile fiction with a healthy Catholic tone, and there are many stories for boys and girls which, though not written from the distinctively Catholic viewpoint, are nevertheless worthy of encouragement. But premium books

should not always be fiction. Books of poetry, history and travel should also find a conspicuous place on the premium list.

Special note: In connection with the above, we desire to call attention to a book advertised on page 95 of this issue of The Journal, entitled "Christian Politeness". The book is splendidly adapted as a gift or reward of merit book for graduation.

Short Words Predominate.

There are long words and short words, more of the short than of the long, and it is to the use of short words that the English tongue seems to run. Not long ago, a group of scholars chose what to them were the big words in common life, and they were all short words.

Take that outside of us, the mystery of the world, how it falls into the span of short words: sky, star, sun, earth, air, rain, snow, tree, grass, water, grow.

And the things more near us in the way of life—that word "life" itself: man, woman, child, food, drink, fire, home, love, work, play.

The things of the spirit, all said in short words: faith, hope, fear, grace, strong, weak, wonder.

And then those two infinitely decisive words: Yes, No.

Most of them words of one syllable, too. Even "syllable" might have been written "part".

Utilizing Outside Reading.

Our children are bound to do considerable reading outside of class, and it is our business to exercise a certain influence over them in this regard in order that they may not fall prey to dangerous books or beget slovenly methods of reading. It is well now and then to ask a series of questions and let the children write down answers thereto. The results will serve to keep us in touch with what they are reading, and how they read.

Following are some of the questions that might find place on the list:

What book are you reading at present?

Do you like it or dislike it? Tell why.

How does it compare with the book you read last month?

Which book appeals most to you? Why?

Tell what you know of the life of the author of the book you are reading?

What things in the book are you unable to understand?

Do you feel inclined to read more books by the same author?

If the book is a story, what is the most remarkable scene in it? Which the most likeable character?

Efficient Service of Teachers.

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BRIEF NEWS NOTES.

Health education in St. Louis (Mo.) Parochial Schools is attracting the attention of educators and health organizations in other cities. The reason for this recent publicity, it was stated, is due to the co-operation and uniformed efforts of local organizations interested in the promotion of health work among parochial school children.

Many Catholic colleges both for men and women were represented at the 67th convention of the American Chemical Society in Washington. Papers read before the section meetings, and statements made by the religious and laymen who are teaching this branch of science, show the methods whereby these institutions are keeping up with the progress made by secular and other denominational institutions in scientific work.

A new convent for the school Sisters of St. Joseph's school, Appleton, Wis., will be built this summer as a gift commemorating their fiftieth anniversary in charge of the school. The building will cost \$60,000 when completed.

More than \$9,000,000 was spent in the erection of new central Catholic high schools by sixteen American archdioceses and dioceses alone, in the years 1921, 1922 and 1923, it is shown in a recent compilation.

A thirty-day period of mourning was observed at Providence College, Providence, R. I., as a mark of respect for John and Joseph Walsh and Arthur Gannon, who met death when an automobile carrying a party of students to the Providence-Yale baseball game in New Haven, collided with a trolley car.

Some of the high school boys and girls of Winchester, Va., appear so eager to attend school that nearly a dozen were lined up recently in police court and fined on charges of exceeding the speed limit in automobiles.

Bishop Hugh Boyle, of the Diocese of Pittsburgh, is arranging for a campaign for vocations to the teaching orders of both men and women, as the second great step in his program for Catholic Education. With nearly \$6,000,000 pledged in the recent campaign for funds the consequent rapid extension of educational facilities in the diocese will call for increased staffs of Brothers and Sisters to teach in the grade and high schools about to be erected.

A pastoral from Bishop Joseph Schrembs read in the Churches of the Cleveland diocese of Cleveland, makes an appeal to young men and young women to consider the priesthood and the sisterhoods as a career.

A precedent, that school children may not be excluded from school for

refusal to be vaccinated and that a school superintendent or principal may not compel vaccination without a ruling by the Board of Education in case of an epidemic, has been set by the Illinois Supreme court.

A contract has been signed by a priest of Maryknoll with the Liu family of Fachow in the Province of Kwangtung by which the missionary in charge will have right to use the pagan temple and its ground for a Catholic school.

At a Holy Name Society banquet in New York City, April 24, Judge William D. Cunningham said that the Jews wer intent on getting higher education for Jewish youths; and that 50 per cent. of the enrollment at Fordham, the noted Jesuit University, is Jewish.

In a letter addressed to John Enright, State Commissioner of Education, Governor Silzer of New Jersey requested him to direct local school boards to stop the practice of questioning applicants for appointment as teachers as to their religious affiliations. An opinion written by the Attorney General was cited.

Sister Celestine, principal of the Hamilton Street Public School, New Haven, Conn., has resigned. Her resignation was accepted with many expressions of regret. When she started teaching in the school, 56 years ago, it was known as St. Patrick School. Some years later it came under the control of the board of education as a public school.

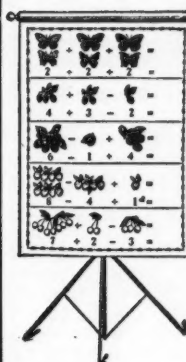
Sister M. Constance, directress of Mt. Aloysius Academy, Cresson, Pa., shares in an estate left by her mother. The estate is valued at \$11,000, one-half of which is bequeathed to Sister Constance, "to be used exclusively for her education, study and travel."

The Philadelphia boy award for the outstanding service of the year has been awarded to a Catholic, a 14-year-old pupil of St. Francis Xavier's school. A purse of \$200 and a gold medal are the honors that have come to Edward Wobensmith because he has done his duty to his family like the little man that he is.

Diocesan normal schools, teachers' libraries in parish schools, a more standardized Catholic school curriculum and physical training courses in normal schools, were urged by speakers, and received general approval in the discussions at the fifth semi-annual meeting of the diocesan superintendents held in Washington, the week of May 3.

John D. Mitchell, Jr., fourteen-year-old student of Manhattan College Preparatory School, N. Y. City, has been selected as the typical boy of New York for 1924, by the Rotary Club. Young Mitchell was a guest of the Rotarians at their weekly luncheon.

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BOOK NOTICES.



The Summa Contra Gentiles of St. Thomas Aquinas. Literally Translated by the English Dominican Fathers from the Latest Leonine Edition. First Book. Cloth, 214 pages. Price, \$3.25 net.

The Summa Contra Gentiles of St. Thomas Aquinas. Literally Translated by the English Dominican Fathers from the Latest Leonine Edition. Second Book. Cloth, 305 pages. Price, \$3.25.

Benziger Bros., New York.

That there is a great demand for an authentic English version of the writings of St. Thomas Aquinas is demonstrated by the fact that the translation of the Summa Theologica, under the same auspices as the work here adverted to, is entering upon a second edition. While the publication of the first edition was in progress, the translators received many assurances of a desire for an English rendering of the Summa Contra Gentiles, to which the appearance of the volumes whose title is placed at the head of this notice is their response. The Angelic Doctor sets forth most fully in this work his thesis that there are two sources of knowledge—the mysteries of Christian faith and the truths of human reason. Each of these, he holds, is a true fountain of knowledge, but revelation is the more important of the two.

Pitman's English and Shorthand Dictionary. Based on the Original Work of Sir Isaac Pitman. With Lists of Proper Names, Grammatical and Contractions, and an Analytical Introduction on the Formation of Shorthand Outlines. The Definitions by Arthur Reynolds, M. A., Oxon. New Era Edition. Cloth, 791 pages. Price, \$3.50 net. Isaac Pitman & Sons, New York.

Thousands of writers of shorthand will welcome the advent of this admirably comprehensive and convenient edition of this standard work. For all who follow the system of the father of English stenography it is an indispensable item of professional equipment. Its value to the student is incalculable and beyond dispute.

French Idioms and Phrases. With Exercises for Practical Use. By Genevieve H. Cheney, Teacher of French, Count Vernon High School. Pad, 86 pages, with French idioms and phrases and English translations thereof at the top of each page and sheets for written exercises at the bottom; perforated so that each exercise, when written, may be easily torn out. Price, 76 cents. Ginn and Company, Boston.

Familiarity with idioms and phrases is the key to practical competency in the use of a foreign language, lacking which neophytes who may have toiled

with exemplary patience in the acquisition of words and orthography and have made some progress in grammar are nevertheless exposed to the danger of achieving only ludicrous results when they try to express themselves. The exercises arranged by Miss Cheney may be recommended as well conceived for the purpose of enabling Americans learning the French language to put what knowledge they possess to practical use without the unpleasant certainty of producing results likely to provoke the risibilities of those to whom French is the mother tongue.

Tricksy Maidens. A Comedy. Suitable for School Commencements. By Rev. Andrew Klarmann, A. M. Printed as Manuscript. Stiff paper covers, 47 pages. The royalty on this play is \$10 for each performance, to be paid to the author, Frederick Pustet Company, Inc., 52 Barclay Street, New York.

The object of this play, to provide a drama suitable for commencement exercises, has been carefully kept in view, and while it deals with characters and incidents not lacking in interest, its effective presentation would be within the scope of competently directed amateurs in the art of acting.

The Constitution of the United States, with Synopsis and Questions. Boards, 40 pages. Price, D. C. Heath and Company, Boston.

A clearly printed text of the Constitution, and a body of analytical questions admirably conceived and formulated. The student who has mastered this unpretentious but reliable introduction to a knowledge of the fundamental law of the Republic will have at command a body of information which will equip him for competent encounter with some of the problems of citizenship, as well as for the study of law and the responsibilities of legislation.

Bird-a-Lea. By Clementia, Author of "Uncle Frank's Mary", "The Quest of Mary Selwin", etc. Illustrated by James A. Waddell. Cloth, 357 pages. Price, Extension Press, Chicago.

This is a story in which child characters are portrayed with charm and naturalness by one who evidently knows children and loves them. The writer has a story to tell—a wholesome story—and tells it with simplicity, directness and effectiveness.

High School Algebra. By C. E. Rushmer, Central High School, Binghamton, N. Y., and C. J. Dence, Central High School, Syracuse, N. Y. Cloth, 400 pages. Price, American Book Company, New York.

The purpose of this book to meet the demands of a first course in algebra has led its authors to stress such features as simplified subject matter, orderly sequence of topics, emphasis of the close relation between arithmetic and algebraic processes, postponement of the idea of negative number until after the establishment of a

SOCIAL SCIENCE BOOKS

AN INTRODUCTION TO ECONOMICS, by Graham A. Laing, Professor of Business Administration and Finance, California Institute of Technology, Pasadena, California.

The United States Bureau of Education and the Federal Board for Vocational Education both highly recommend the teaching of Economics in all high schools. The subject is rapidly becoming an integral part of every school curriculum.

An Introduction to Economics is not a condensed college text, but is a text written especially for the secondary school. It is readable to a high degree, is easily within the grasp of high school pupils, is modern, and teachable.

Bound in cloth; 454 pages, \$1.40

ESSENTIAL OF COMMERCIAL LAW, by Wallace H. Whigam, Schurz High School, Chicago.

This book is rapidly becoming a favorite because of its simplicity of presentation and strong, practical constructive work to develop knowledge and application of principles.

The chapters are short and subdivided so as to make assignments easy. All the material in each chapter is so closely related and so skillfully coordinated that it is easily assimilated and readily recalled.

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thorough foundation in the four fundamental processes, and the provision of an abundance of drill exercises, especially in processes which experience has shown to present unusual difficulty from the standpoint of students. Every step in the preparation of the volume seems to have been carefully considered in the light of experience in the class-room. It should be easier to teach algebra, with this book.

Field and Tree. By Zoe Meyer. Illustrated by Clara E. Atwood. Cloth, 172 pages. Price, Little, Brown, and Company, Boston.

The heroine of "Field and Tree" is a girl of seven, and its hero her brother, aged ten. The scene is a garden in the outskirts of a city. The narrative deals with what grows in the garden and in the woods not far away, and with wildbirds and butterflies and squirrels that visit the garden and live in the adjacent woods. "Field and Tree" is well written and beautifully printed.

The Spirit of America. By Angelo Patri. Illustrated with Numerous Full-page Drawings by Hanson Booth; Decorative Illustrations by Francis J. Rigney; Portraits and Photographs. Cloth, 118 pages. Price, The American Viewpoint Society, Inc., New York.

This is a brightly written, attractively illustrated, well printed book, setting forth reasons why American ideals appeal to foreigners of high aspirations and worthy purpose coming here to make their way in the world under conditions placing no political or social obstacles in the path of the average human individual. Good as far as it goes, it has nothing to say on the subject of religion or the subject of religious freedom, though the principle of freedom of religion is an American ideal which the founders of the republic engrafted in the Constitution, and without which the United States never would have grown to be the example to the world which it is today.

College Algebra. By Lewis Parker Sicoloff and David Eugene Smith. Cloth, 258 pages. Price, \$1.80. Ginn and Company, Boston.

The fact that work in algebra during the freshman year in American technical schools and colleges of liberal arts has not been subjected to standardization makes it necessary to provide for this study in such institutions' textbooks with more flexibility than is looked for in those dealing with the other branches of mathematics. The authors of the volume under review have met this demand, presenting a text which will not only supply the needs of students who have had little training in elementary principles, but also containing matter germane to the requirements of others considerably further advanced. The instructor using this book will find no difficulty in adapting the material it supplies to classes coming to him with much or little preparation for the subject. For reasons set forth in the

preface, trigonometry is not included in this book.

Print Shop Arithmetic. By J. A. Ginsbach, formerly Instructor of Printing, Hazelton Vocational School, Hazelton, Pennsylvania. Cloth, 52 pages. Price, \$1 net. The Manual Arts Press, Peoria, Illinois.

Thinking in terms of arithmetic is a useful and often a necessary accomplishment for workers in the trades. This book is compiled as a text to illustrate and apply the use of arithmetic to the common processes and materials of the printing trade as it is taught in school shops. The author holds that "if the student forms the habit of planning his work mathematically, he will do good work regardless of the kind of job in hand, and will do his work with a minimum of changes and loss of time."

Teachers' Guide to Palmer Method of Penmanship. By A. N. Palmer. Cloth, 96 quarto pages. Price, \$1.25. The A. N. Palmer Company, 55 Fifth Avenue, New York, N. Y.

The fundamentals of good writing are not generally understood. This book explains what they are and how they may be attained. The main task of instructors in handwriting is to establish correct habits in their pupils, and a large part of success in this depends upon teaching the avoidance of bad habits, which are likely to be acquired inadvertently when pupils are not forewarned. The book is copiously illustrated with examples of poor writing as well as models of good writing for imitation. Every principle essential to the mastery of good handwriting is clearly set forth, and the volume is in every respect what its title claims it to be—a teachers' guide.

G. Martinez Sierra. Cancion de Cuna. Edited with Notes and a Vocabulary. By Rachel Alcock, M. A., Fellow of Newham College, Cambridge. Cloth, 88 pages. Price, \$1.20 net. Oxford University Press, American Branch, New York.

Born in 1881, Sierra is a poet, dramatist and novelist distinctly representative of contemporary Spain. The drama here presented came out some twelve years ago and won instant success on the stage. It is a problem play, but not of the ordinary style. Its author has won recognition for delicacy and insight. The apparatus of notes and vocabulary will be found all that could be desired.

Up and Down Lourdes. By Edith Cowell. Cloth, 108 pages. Price, \$1.25 net. Benziger Brothers, New York.

There is a state of mind which is a disease, and for which a visit to Lourdes in many instances has operated as a cure, incidentally healing bodily infirmities which might have persisted had not the spiritual state of the patient been first improved. Miss Cowell's book is a charming recital of the incidents and experiences of a visit to a shrine renowned throughout the world.

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Laboratory Chemistry for Girls. By Agnes F. Jacques. Cloth, 244 pages. Price, \$1.48 net. D. C. Heath & Company, New York.

This book is intended for use in all schools where girls are studying chemistry. It is practical, and gives directions for scores of tests and processes which will prove invaluable to those who use it when they come to be charged with responsibilities such as fall to home makers. The author is head of the science department in the Vocational High School of Minneapolis.

Sodality Conferences. Talks on the Common Rules of the Sodalities Aggregated to the Prima Primaria of the Roman College, Edition of Nineteen Hundred and Ten. By Rev. Edward F. Garesche, S. J. Cloth, 363 pages. Price, \$2.75 net. Benziger Brothers, New York.

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First Two Years of French. A Grammar. By Henry F. Micoeau, Late Lieutenant of the 83d French Infantry, Formerly Teacher of French in Deering High School, Portland, Maine, and Assistant Professor of French in Brown University; and Harriet H. McLellan, Teacher of French in the Waynflete School, Portland, Maine. Cloth 546 pages. Price, Benj. H. Sanborn & Co., Chicago.

The object of this system is to impart to learners a reliable working knowledge of the French language, by means of which they may read it understandingly, and write it correctly, as if it were their own. It aims to furnish an extensive vocabulary and a pronunciation like that of the French people themselves. The book is well thought out and faithfully written. Professor Micoeau died before the manuscript was ready for the printer, but had made notes in conjunction with his collaborator, which enabled her to complete the unfinished chapters in accordance with his design.

Your Washington and Mine. By Louise Payson Latimer. Cloth, 382 pages. Price, Charles Scribner's Sons, New York.

This compact and profusely illustrated little book is a model in its way, containing not only an excellent description of the capitol of the nation, but the history of its foundation and development, and a vast amount of practical information and pleasing anecdotal reference to persons as well as places. It begins with the Indians,

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Workaday Arithmetic. Practical Lessons in Arithmetic for the Employed Youth and the Junior High School. Arranged for Individual Work. By Margaret M. Campbell, M. A., Department of Mathematics, Junior High School, University of California, Southern Branch, Los Angeles. Cloth, 179 pages. Price, 90 cents net. The Century Company, New York.

Practical processes, not abstract theories, concern the average student of mathematics. He is in quest of the ability to compute. It is Miss Campbell's belief that a text book on arithmetic for the pupil who is to be a banker, a merchant or a carpenter should be different from a text book on mathematics for one who is "going in for science". Her work is not for the exceptional student, but for the multitude. It is intended to supply a want that has been felt not only by students, but by teachers as well.

Virgil's Æneid, the First Six Books and the Completion of the Story by Selections and Summaries, and **Ovid's Metamorphoses,** the Selections Required for Entrance to College in the Years 1923-1925. Edited by J. B. Greenough, G. L. Kittredge, Thornton Jenkins. Cloth, 688 pages. Price, \$1.92 net. Ginn and Company, Boston.

This is an exceedingly attractive text, provided with all the apparatus of study, and a commendable achievement on the part of editors and publishers bent upon doing their part to provide "a royal road to learning". Besides eight hundred lines of Virgil in the original, there is a summary of omitted portions, which supplies material for sight reading, besides rounding out the student's acquaintance with the greatest of Latin epics. The selections from Ovid comprise 725 lines. The Introduction contains a section on the grammar and style of the Æneid, and also a section on its versification. The notes are copious and the vocabulary all that could be desired. It would be impossible to overrate the merit of the illustrations, which are both decorative and instructive, and which include two reproductions in color of Pompeian wall-paintings.

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young Italian nobleman, Giacomo del Meldola, who takes it for granted that his fiancée is a widow. When, through friends, he learns that she has a living husband, of course the affair is all off and the young nobleman's mother gives Gillian plainly to understand the irrevocable position of the Catholic Church on the marriage question. Later, at Assisi, Gillian is further enlightened on the subject by a convert, Ian Frazer, to whom she confides her unhappy love affair. With the possibility always of marrying her cousin, Paul Pallant, who is importing her from England to be his wife, the stand of the church on the re-marriage of divorced people seems most arbitrary and is indeed a hard saying for Gillian. The outcome of her unhappy position forms a theme, vibrant with human interest.

Community Civics. Life, Liberty and the Pursuit of Happiness in the United States. By Grace A. Turkington, Author of "My Country". Cloth, 560 andxxiii pages. Price, Ginn and Company, Boston. Holding that the object of a textbook should be to supply its readers with ideas and information that will help them to live the kind of life which will advance the welfare of the nation, Miss Turkington leads her pupils to analyze life in the United States into its fundamental activities, to discover that government is an organization made and run by the people to fit these activities, that government must be simple or complex in proportion to the simplicity or complexity of the life that is lived under it, and that there must be changes in government to conform to changes in the manner of living.

Teachers Manual for Workaday Arithmetic. By Margaret M. Campbell. Paper covers, 62 pages. Price, The Century Company, New York.

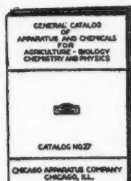
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Self-Help English Lessons. Second Book. By Julia Helen Wohlfarth and John J. Mahoney. Illustrated by Frederick Richardson. Cloth, 338 pages. Price, \$1 net. World Book Company, Yonkers-on-Hudson, New York.

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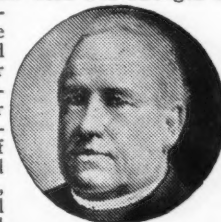
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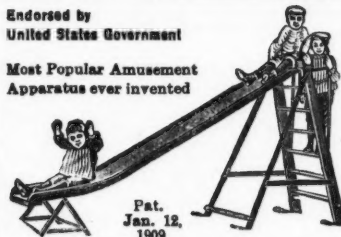
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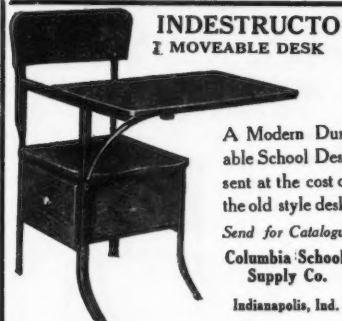
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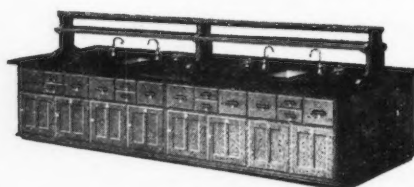
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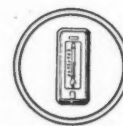
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Quoting: "They arouse the student's interest from the very beginning."

Physics, Chemistry, and Biology have been fully covered in the modern way.

Suggestion.

Follow the advice of the Post Office Department referred to in the first paragraph of this page.

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